

¹ *Si* said (in the pres. participle): "They are predicting death (*/go/*s, vb.) for me (*ti*)," and cut (*igao/ta*) their throats (*doni*). But the younger one (*shyama*) said: "Oh (*o*), they (*-ti*, personal suff.) have eaten (*iu* "to graze") themselves full (*//a*): for that reason indeed (*gum--o*) the guests talk that way!" But while (*his*) he spoke thus, (*ti*, with the personal suff. of the subj.), the other had already (*ta*, narr. pass.) with the throat-cutting. Then they took (*o*) the meat (*//gaa*) and went away (*igung*).

And they came (*ti*) to (*doba*) Boers. But these poured (*tanu*) out (*xu*) rice and ordered (*gai*) the two of them (*-kxi*, suff. in the det. -acc.) to pick it up (*ai kxi*). But while (*his* has the personal suff. of the subj. in the apodosis) they were picking it up, white (*luri*) crows (*yurite*) came (*/kxi*) and helped (*hu*) them pick it up, and the sack (*//hla*) became full (*nos* "to become finished").

Here the narrator stopped and, without any evident connection with the preceding, continued:

Then the father (*his*) of the girl (*kxi/fo*) whom the snake (*/sob*) had taken as a wife (*igame*) said: "Run and (*e*, with the personal suff. of the 2nd pers. masc. sing.) go to the kraal (*//gane*) of the snake in order to fetch (*ola*) me (*te*, suff.) my (*ti*) child (*oana*)."

And he got there at the time when the snake was gone (*/kxi*) and questioned (*te*) [the girl]. She said: "He [that is, the snake] will (*ai*) come right away (*/lee*)."

Then he asked her: "Where (*mahe*, with the personal suff.) does his (*//e*)th, personal poss., *di* gen. particle) strength (*//gana*) sit (*shu*)?" "In (*ai*) the forehead (*li*) sit (*shu*) his (*i*, originally a vb.: "to belong"; now a poss. ending) strength," answered the girl.

[447] And when the snake came (*ai*, with the personal suff.) he transformed himself (*gai*, vb.) into an ant (*shyure-b*) and climbed (*don*, "to wander," *take* "to climb up") upon his forehead and sucked (*//gom*) out (*shu*) his (*e*, root of the poss. pron., *-he* personal suff. of the possessor) strength, took (pres. participle) the girl and went home (*//aau*).

d) Hamatibab Myth

538 *Hal-tai-bana* is the Hottentot name for the group of folk tales
76 about a hero of former times, to whom, just a few decades

538 ago (84), they still erected grave mounds in remote districts (cf.

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68. Th. Hahn. Die Nama-Hotentoten.
Ein Beitrag zur afrikanischen Ethnographie
 (Glozes, Bd. XII, 1867).

"burial custom," p. 317) in the form of stone heaps upon which a passerby placed a stone or twig in the hope that he might be rewarded by finding a good path and water.

If the hypothesis should be confirmed that the Hotentots at a later date transplanted Hahiaiaheb to the sky as the moon (78), then the

78. Th. Hahn. Die Sprache der Nama.
 Leipzig, 1870.

moon myth (Folk tale XXX) would also have to be included in this group. The text that I heard narrated deviates from the one published by Th. Hahn in that the lioness that is caught by the hare in his story is missing in mine.

Attempts have been made to interpret a legendary figure that the Hotentot calls uif//gub as an expression of an idea of God; Kroenlein (57) translates this supposed Hotentot god-concept as "the

57. J. G. Kroenlein. Wortschatz der Khoi-Khoen. Berlin, 1882.

one who is difficult (uif) to extract (//gub).² According to my conviction such a derivation is linguistically inadmissible. For the first word stem, as I have convinced myself again and again, is not uif, but rather uif, as it occurs in uif "to wound." Older authors have indeed heard and written down not uif//gub, but uif//gub. Since in the formation of compound words the accent that was characteristic of the single word is frequently lost in favor of the new word accent (see p. 327), it cannot be determined whether the second root of our word is //gub "to extract" or //gub as "knee." But according to all that is known about the meaning of uif, the latter interpretation is by far the most probable. I believe that in this point the missionary Kroenlein was a bad influence on the linguist Kroenlein, and on the basis of my

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77x own text I concur with Th. Hahn's derivation, according to which er. ~~Apah~~ signifies something like "wounded knee": the designation for a hero who is wounded in the knee in battle. It is quite another question whether this hero, as is suspected, is identical with the above-mentioned Hainisilieb.

In view of the great veneration that is paid to ancestors, it is understandable that the Hottentot swears by the name of "Wounded Knee": "uñ. / / gna-so !" [448] I have also often heard the exclamation of astonishment corresponding to our "my God!": "uñ. / / guste !" "

In Folk tale XXXI there figures as an enemy of mankind a being that the Hottentots designated to me as uñ. / / guri-b because he is supposed at one time to have hurled (guri.) people head over heels abruptly (guri., vb.) down into a pit, until the jackal stopped his actions. The monster then arises from death and boasts of his immortality. But I suspect that the text published by Bleek (in which Hainisilieb figures as the savior and the immortal) is the older one and I therefore heard only vague memories of the now almost forgotten group of tales about Hainisilieb.

In tales I heard the "Hurier" himself called only "tu- / / rish's father." I ran into his proper name, however, once in a figure of speech by which a Hottentot was protesting about a hard jostling: "tu- / / rish's ga gna a tu- / / rish's !" "May you be knocked down by the Hurier!" (the final i in tu- / / rish's is equivalent to ga "by," "-u "you," ga is a potential particle, gna makes the curse a sort of commission to the monster, a is a present particle, "tu- / / m "to knock down," -i means as much as "against" in "to bump against," he pass. particle).

[Text omitted]

Translation of XXX

The Moon and the Hare

The moon (tu- / / rish's) sent (uñ., probably in the narr. pass. see p. 380; ga demon. particle, i auxiliary vb.; verbal particle of the

⁵³⁹ (gai, narr. pass.) the people (kxofna) look for (-re is added to the stem to make the vb.) firewood (/adha) and throws (a) them down (fai) into (ina) the pit and sets (!kx) them on fire (faihi "to ignite," narr. pass.). And when (u) a person comes (/kx), he chases (ikxof) after (u) "with" him (expressed by the personal suff. of the 3rd pers. next, sing. -f) round about (//namibe, vb.) the pit and shoves (fai) him down into (fai) "to stick into") the pit.

But one day (qui tai) the jackal came, after (ui), particle of the pret. participle) he had smeared (fai) himself (-sen, refl. participle) with fat (//mube) and had made himself wet (fai) (fai); and the two of them (-kx, suff. of the dual masc.) chased around in a circle. Then that one pushed the jackal, but slipped down (fai) and fell (fai) down (fai) (himself) and burned up (kx). Then the jackal went home (fai, vb.).

But the other dies (fai) and comes to life again (fai) and eats (fai) from the Nale bush and [sings]: "Bury (fai) me (re, suff.), won't you (re), me, Uriseb's father (here without a personal suff.). Bury me in big (gai, with the personal suff. of the related substantive because it is post positive) nale bushes." "I (-ta, suff.), Uriseb's father, have died, [but although] dead, I am alive."

e) Animal Tales

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⁹⁷⁶ The belief that certain people have the capacity of transforming themselves, while they are asleep, into animals and, as such, to wander about unrecognized and to observe things that otherwise would be concealed from them, is encountered not infrequently.

The legendary being that the Hottentots call //gwa-b also possesses this capacity to assume any desired animal and human shape. They imagine this being in human shape as a skeleton covered with skin and with feet as long as an arm. "As quickly as a flame flickers up from the glowing ashes and then dies out," -- this is how fast, as a boy told me, the being leaps into a hut at night and steals a child. It lingers with him into a cave that it has dug in loose soil and rides upon its prey until it has suffocated in the dust. By day the //gwa-b can also assume animal form. [451] Such a klippertjager, jackal or

53 whatever else it may be, does not flee, for it is invulnerable. The
825 being appears to people in human shape only at a distance since he
776 would be recognized by his facial expressions despite all disguise.

53 The emphasis of the Hottentot animal tales, however, does not
825 lie in these arbitrary fantasies that are only loosely connected with
the animal world, but rather in the animal characterizations, which
are endowed with sharp individual characteristics, and in the trans-
fer of the characteristics to human types. Because the Hottentot
reveals himself in these animal portrayals as a sensitive observer of
himself--because, in the manner in which he brings the stories to
an end, he gives clear expression to his moral evaluation of individual
types--because here, finally, he does not need to disguise himself
because of anxiety or utilitarian considerations--for all these reasons
I regard these tales as the purest reflection of his inner self.

Among the animals behind whose words and deeds the Hottentot
conceals himself the jackal claims a predominant position. Excelling
all others in cleverness, he plays his deliberate game with the strongest
as well as the weakest. The hyena, his opposite, is the symbol of
enmity; with the hyena he can allow himself any old joke (Folk
tales XXXII and XXXIII) and even deceit (XXXIV), insofar as the
transgressor does not offend the feelings of piety that are conceded
even to aupid person (XXXV).

The guile of the jackal is crowned with success especially in cases
when it is joined with personal courage (XXXVI) or where it skillfully
exploits the cowardice of the opponent (Folk tales XXXVII and XXXVIII).
In these cases the hated leopard or the more harmless baboon. When
the narrow-mindedness of the opponent is combined with avarice, as
in the adventure of the jackal with the Boer (XXXIX), the sly fox
is allowed to escape from the noose successfully at the last moment.
When half measures are applied in indecision (XL) or in mildness that
is badly out of place (as is told of the missionary in Folk tale XLI),
the jackal is even allowed to get away with deceit, murder and theft.
But every once in a while they do not begrudge the old rascal a good
beating when he approaches the "dwarf" impudently and conceitedly
(Folk tale XII) or when he is all too domineering with the flamingo
family (Folk tale XIII).

The jackal has the Hottentot's unlimited sympathy when, as the
underdog, he is clever enough to get out of the clutches of the stronger

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*Ede side //kharo //kharine,
Ade side,
Side //kharo,
Tadi //kharo !*

That we may bless thee,
Thou Father of our Fathers,
Thou, our Lord,
Thou, Tadi //Gosh !

"All through the day," writes Mrs. Hoernlé, "they would speak thus, and the informants all speak with great conviction when they affirm that soon after the smoke ascends the clouds are seen to form and it is not long before the rain comes. 'In those days the people were happy, the rain used to have its proper time to come and they used to expect it, but now the times come and go yet it doesn't rain.'"

"This rain ceremony," she continues, "seems to me as full of symbolic rites as any I know. Female animals must be used, and those, too, pregnant, the more to typify fertility. Milk is there in abundance, and milk and water stream through the fire, putting it out just as the rain does, and run into the river, symbolizing the running of the rivers after the rains. The smoke ascends to the sky in huge clouds, darkening everything, and so, too, do the rain clouds when they come."¹

A less detailed account of what seems to be the same ceremony is given by Vedder.² "If the rain stayed away for a long time, the people tried to bring it about magically by the following process: A cattle-owner would give a pregnant cow, which had never had a calf before, to be slaughtered. The blood was caught up and the meat cooked in large earthen pots. This being done the owner of the cow would come up to the still blazing fire and pour both the meat-soup and the blood into it in order to extinguish it. Whilst doing this he would pray:—

*My Tadi //Gosh,
Let the clouds rain,
So that we can live joyfully;
Let the field-food grow,
So that we can find pasture."*

These ceremonies and the words of the prayers show clearly that *Tadi //Gosh* must be regarded as the rain god of the Hottentots. He is also called *ahab*, father, and *//khar*, Lord, as the first prayer shows; and Hahn further identifies him with *//Namah*, the thunder-cloud, and with *//Garab*, the thunderer, one of the names of *//Namah*. Graevenhorck and Valentijn also quote both names for the same god, *Thikwa* (*Tadi //Gosh*) and *Kharwa* (*//Garab*).³ The cloud *//Namah* is often addressed in prayer, "O cloud, our Lord,

¹ "Hottentot Rain Ceremony," 4.

² "The Nama," 170.

³ Hahn, op. cit., 170; Graevenhorck, op. cit., 364; Valentijn, op. cit., 174, quoted by Hahn, op. cit., 36.

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let rain"; while "if a heavy thunderstorm is approaching, and the country is resounding from the roaring of the thunder, and the lightnings disperse the darkness", the people assemble for a /gai, a religious dance, and, while dancing, sing the following:—

Chorus to /Gai:
[Hummings]
/Gai-!-!-! /Gai-!-!-!
/Gai-!-!-! /Gai-!-!-!
[Chorus]
[Chorus]
[Chorus]
[Chorus]
[Chorus]

Tim Hwa or Tim Tawana
Son of the Thunderbolt!
Thou hast, loud-speaking /Gai!
Talk softly, please,
For I have no guilt;
Let me alone! (Forgive me O)
For I have become quite weak.
Thou, O /Gai!
Son of the Thunderbolt!

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This may be compared with a statement made by Valentijn, who reached at the Cape in 1705. He speaks of the "Supreme Ruler" *Kharros* (i.e. /Gai, the thunder) and of the "Great Chief" or "God" *Thawo* or *Thil-pu* (i.e. *Tai //Gai*), "who dwells on high, and to whom they showed respect, especially during great storms of thunder and lightning . . . saying, if it thunders, the Great Chief is angry with us."* Almost verbatim the same was said to Hahn by an old Nama man: "The people say, if it is thundering, the Lord [*/Kai*, i.e. *Tai //Gai*] is speaking; he is scolding them."*

Another quotation throws further light upon the conception of *Tai //Gai*. Alexander states that the Hottentots of the *Kaish* River in South-West Africa had to make an offering to *Tai* before they could drink water with safety.* Alexander calls the man of whom he speaks a Bushman, but his name shows that he was a Nama. "Nunup, the Bushman guide, came to me labouring under an attack of dysentery, and said that he was about to die! I asked him what had occasioned the disease, and he said that it was from having dug for water at a place called *Kaish*, in the bed of the *Kaish* River, without first having made an offering, and that therefore he was sure to die unless I could help him. I asked him, what he meant by saying that he had made no offering at *Kaish*. 'Before any Bushman,' said Nunup, 'digs for water at *Kaish* he must lay down a piece of flesh, made of the Nama, or an arrow, or anything else he may have about him and can spare as an offering to *Tai*, the old man of the water.' I asked Nunup if he had ever seen *Tai*. 'No, I have never seen him, nor has anyone else that I know of, but we believe that he is a great Bushman* with white hair, and who can do

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* Hahn, op. cit., 129-30.

* Ibid., 129-30.

* Loc. cit.

* Op. cit., 129-30.

* Reproduction of a drawing from the *Journal of the Society of African Studies*, 2, 192.* "Kai-!-!-!" is a name used for the lightning by the Nama, in distinction to the */Gai*, which they call */Gai-!-!-!*, "thick rain," and the */Gai-!-!-!* "white rain."

753 us good and harm. He has neither bow nor assegai nor has he a wife.
 776 'Do you say anything to him when you put down your offering at
 782 the water place?' 'We say, Oh! great Father, son of a Bushman,
 give me food; give me the flesh of a rhinoceros, of the gemabok,
 of the zebra, or what I require to have! But I was in such a hurry
 to drink this morning that I scratched away the sand above the water,
 and took no notice of Toosip; and he was so angry that if you
 had not helped me I must have died.'

773 Mrs. Hoernlé comments upon this: "Nowadays the natives do
 776 not know anything of *Tuip*, but *Tup* is the rain and *Tu /oap* is the
 821 rain wind, so that we have here at any rate the rain, or water-giver."
 But in the seventies of last century, Hahn was one day in the company
 of an old Topnaar man when very heavy thunder clouds were towering
 above the horizon. "We both looked with great enjoyment towards
 the clouds, calculating that in a few hours' time the whole country
 ought to swim in water. 'Ah,' he said, 'there comes *Tsai //Gosh*
 in his old manner, as he used to do in the times of my grandfathers.
 You will see to-day rain, and very soon the country will be covered
 by *Tsui*!' I asked him what he meant by *Tsui*. He answered,
 'When the first green grass and herbs come after the rain, and in the
 morning you see that green shining colour spread over the country,
 we say: *Tsuih ka /hah re /ga*, *Tsuih* covers the earth.'" *Tsuih*,
 Hahn says elsewhere, is also a local name for *Tsai //Gosh*, or, better,
 /*Namh*. "To means to rain. *Tsuih*, therefore, the Rain-giver,
 or the one who looks like rain, who comes from the rain—that is,
 the one who spreads the green shining colour over the earth."

821 *Tsai //Gosh*, it is now evident, must be regarded as the personifica-
 776 tion of the natural forces producing rain. In a country like South
 775 Africa, where water is in places exceedingly scarce, it is not surprising
 776 that special importance should be attached to it by the natives, who
 depend upon its natural supply for the well-being both of themselves
 and of their herds. The annual rain ceremony, the most important
 religious ceremony of the Hottentots, aims directly at providing an
 adequate supply of water for the life of the tribe; but even when
 water is available it plays a large part, as we have seen, in their
 ceremonial practices.

823 While in the normal routine life of the people it is used with
 751 impunity, and indeed with little regard or ceremony, it acquires on
 784 critical occasions a twofold significance. It becomes, on the one hand,

"Social Value of Water among the Nama," 190.

"Op. cit., 64, 120.

stones"; whereas Bideu and Kling use the term "heidje eibib" in regard to all graves, although speaking also of a specially large "heidje eibib" near O'okiep. Hahn says that branches are thrown only on the graves of *Heisai Eibib*, not on any others, which appears also from Alexander's remarks. Veddler, again, "was interested to know whether there were really human remains under these often stately monuments of piled up stones. Indeed, I was told that nothing of the kind was to be found under these heaps of stones, as Heisib was resurrected; but I did not believe these sayings. I, however, found that the earth under these sepulchral monuments was indeed empty." He, therefore, concludes that these heaps were originally beacons set up by the Bushmen at those places where strangers used to cross their tribal boundaries on foot, that is, where there were old paths, and that later, when the Bushmen had to evacuate their country for the new immigrants, these boundary marks appeared to the Hottentots as graves, which were revered as the graves of their own ancestors by piling stones on them.¹

Whatever the origin of these heaps, it is at least certain that the Hottentots regard them as the graves of *Heisai Eibib*, add stones, branches, and other objects to them, and pray at them to *Heisai Eibib* for success in hunting, much cattle, and other benefits. We have previously noted that ordinary graves are also added to in this way, and that people will sometimes go to pray at the graves of the parents. This suggests that *Heisai Eibib* is in some way connected with the ancestors. One is inclined, therefore, to look upon him either as a traditional hero of the past, round whom a series of legends have collected, or possibly as a mythological ancestor living much the same sort of life as the Hottentots themselves did. He certainly does not appear to be a personified nature deity of the same kind as *Tai //Gauk*. And it may be added here, that in translations of the Bible and other religious works into the Hottentot languages, the name *Tai //Gauk* is by some writers used as a rendering for "God", whereas *Heisai Eibib* never is. This in itself indicates how different were the native conceptions² of these two figures.

In the mythology of the Hottentots *Tai //Gauk*, as we have seen, appears as a great tribal hero, many of whose people are killed by the evil chief //Ganaak. *Tai //Gauk* goes to war with //Ganaak, and finally destroys him by giving him a blow behind the ear; but

¹ Cf. also, pp. 121, 122, of *idem*, "Über die Vorgeschieden der ... Bushmänner," *J. A. S. P.* 49. *Abt. 2*, 1 (1897-98), 10-12.

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though destroyed in this way //Gausb comes alive again, and one form of the myth tells the story as though the fight were an annual one. The name //Gausb is nowadays translated by "Devil", and owing to missionary influence has exactly this significance for the natives; but Hahn derives it from //ga, to destroy, annihilate, and therefore interprets it as "the destroyer, the one who annihilates."¹

It is difficult to arrive at a complete picture of what the Hottentots originally understood by //Gausb, especially as the information relating to him is rather scanty. Graevenbroeck says of the Cape Hottentots that they believed in a first forefather *Khourou* or *Thikkwa*, and a god of the underworld *Danah*.² Valentijn, who had access to Graevenbroeck's manuscript, enlarges somewhat on the latter being. The Hottentots, he says, spoke of a "Spectre whom they feared very much, *Somsoma*", as well as of *Dangol* or *Danah*, "a Devil, a black chief, who does much harm to them; they avoided speaking of him, as he often persecuted them, but in carefully examining this, it is nothing but their *somsomas* and spectres."³ *Dangol* or *Danah*, Veldter suggests, "is evidently an attempt to spell the word //Gausb."⁴ The linguistic identification seems rather far-fetched, but at least the attributes *Dangol* has in Valentijn's description definitely connect him with //Gausb.

Kolb uses the word *Gausis* for "God, or the Great Chief", and also mentions "another chief, somewhat lesser in power, called *Taupus*, from whom some of them had learned witchcraft; he never does good to the people, but always harm. They must, therefore, fear him, show respect to him, and serve him. This they do by slaughtering in his honour sometimes a sheep, sometimes also a fat ox, whenever they perceive that great misfortune is threatening them."⁵ It is evident, from what has already been said, that Kolb has confused the two names, and that the attributes he ascribes to *Taupus* (*Tai* //Gaus) really belong to *Gausis* (//Gausb). This appears also from a curt statement by the missionary, George Schmidt, about the Hottentots: "They have no religion or rites, and they believe only that there is a supreme Lord over all, whom they call *Tai* *ta* *qua*. They believe also in a devil, to whom they give the name *Gaus*, but they do not care much about him."⁶ Wikar, again,

¹ Hahn, *op. cit.*, 127; Hahn, "Beitrag zur Ethnologie der Nama," 129.

² "Die alten Götter," 129.

³ Valentijn, *op. cit.*, 129.

⁴ Veldter, *op. cit.*

⁵ Schmidt, *op. cit.*, 129.

⁶ "Namen und ihre Bedeutungen der Nama," 129.

976 says that the Nama believe that "war and all evil come from the devil, *kouwaap* (*//Gauwab*); he is black, say the magicians, who assert that they sometimes see him. Because he is evil, sacrifices and offerings must be made to him".¹

It will be noticed that according to both Kolb and Wikar *//Gauwab* is the source of all evil; he is appeased by sacrificial offerings, and he stands in close contact with the magicians. These statements are supported by later writers. Hahn says that the Topnaars of Walvis Bay, one of the Nama tribes, offer prayers to *//Gauwab*, so as not to provoke his anger, although they call him an evildoer, who even kills them when they are out hunting.² All sicknesses are expected to come from *//Gauwab*, or from his servants, the witchcraft practitioners.³ One informant said that the Rainbow was made by *//Gauwab*: it is a fire which he has kindled. *//Gauwab* deceives the people, and leads them into that fire, and there they die. Such people are spoken of as *//Gauwa-//o-khois*, *//Gauwa*-dying people. The eclipse of the moon, comets, and the Aurora australis, all evil omens, are also connected with *//Gauwab*, who through them threatens war and death.⁴ Among the Korana mothers used to tell their children to beware of *//Gauwab*, as he is a great evildoer, who can kill them.⁵

//Gauwab is also another name, as we have seen, for *Sarwa*, the whirlwind, which threatens sickness and death. He is further intimately connected with the */kai/nun*, the malicious ghosts of the dead; in fact, *//gauwa* in the plural is simply another name for */kai/nun*, and even the term *//gauwab* in the singular may be used for a ghost. It may also be noted that magicians among the Naman are considered in some way connected with the */kai/nun*, and therefore have an immunity from their evil effects which others have not. These facts all suggest that *//Gauwab* must be identified with the */kai/nun*, the ghosts or specters of the dead. This is also implied in Valentijn's statement noted above, and it will be remembered that one of Mrs. Hoernlé's informants insisted very earnestly that the */kai/nun* were simply *//Gauwab*. From this it would appear that *//Gauwab*, when looked upon as an individual being, as he certainly is at times, may be regarded as a personification of the ghosts of the dead, i.e. of certain animistic beliefs. On the evidence available there seems no other adequate interpretation.

¹ "Reise von den Flüssen," 170.

² Ibid., 171; cf. Hahn, "Social Value of Water among the Naman," 100.

³ Hahn, op. cit., 74, 84.

⁴ Op. cit., 70, 85.

⁵ Ibid., 85.

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But //Gamsab also figures in the myth as the opponent of *Tsui //Gosab*; and there it is further said, by the Naman, that "*Tsui //Gosab* lives in a beautiful heaven, and //Gamsab lives in a dark heaven, quite separated from the heaven of *Tsui //Gosab*", while the Korana told Wura that *Tsui //Gosab* lived in the Red Sky and //Gamsab in the Black Sky.¹ Two of the old writers, Valentijn and Wikar, also speak of //Gamsab as a "black chief", while Graevenbroeck calls *Damoh* the "god of the underworld". The interpretation of this myth is difficult, as we have no further information at all about the two "heavens" referred to. Hahn reads into it a metaphor illustrating the change of day and night, and identifies *Tsui //Gosab* with the Red Dawn and //Gamsab with the Black Night.² An alternative explanation, if we remember that *Tsui //Gosab* is not only the rain-giver, i.e. the fertiliser, but also the creator, while //Gamsab is the cause of sickness and death, may be that the myth symbolises the conflict between life and death. But this is mere speculation, as we need to know far more about the beliefs and practices relating to these two beings, and, it should be added, about the beliefs relating on the fate of the dead, before interpretations of their significance can be advanced with some prospect of accuracy.

MAGIC AND DIVINATION

In common with most primitive peoples the Hottentots have amongst them certain individuals who are specialists in the art of magic. Of these magicians, /*gai* *oos*, we have extremely little information. Nothing at all appears to be known about the method in which a person becomes a /*gai* *oos*, or of the training he has to undergo. One of Mrs. Hoernlé's informants said that a child born with a caul might become a clever /*gai* *oos*, if given the caul to eat whilst still young; others, however, said that such a child became a *gale* *oos*, a sorcerer.³ It is not even definitely stated if these magicians are of either sex, or men only, but the fact that the name by which they are known is always written with the masculine suffix seems to imply the latter.

The name /*gai* *oos* itself, according to Schulze,⁴ is derived from /*gail*, the magic medicine used by these men in their work. This medicine is carried about in a small box cut from the horn of some animal. It is made up of vegetable ingredients taken from the roots of a large diversity of plants, and of the flesh and bones of various

¹ Valentijn, op. cit., pp. 20-21.² Hahn, op. cit.³ "Kaukai" Value of Water among the Hottentots, p. 100.⁴ Hoernlé and Kuhnert, op. cit.

B
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RELIGION AND MAGIC

771 who causes sickness or death. The Northern Bushmen likewise
 171 believe that he causes death, but do not seem to attach any special
 775 significance of evil to him, save where there has been Hottentot
 774 influence. He is associated by them more particularly with certain
 921 phenomena of nature, such as thunder and lightning, shooting stars,
 the wind, etc., so that Miss Bleek actually regards him as a personification
 of the wind and the storm, while Peter Schmidt looks upon
 him as an ancient sky god ("Himmelsgott").¹ Closer analysis shows,
 however, that the phenomena of nature regarded as manifestations
 of //Gana by the Northern Bushmen are all looked upon primarily
 as mediums through which he inflicts misfortune and death; and
 similarly we find that among the Hottentots the whirlwind, the
 eclipse of the moon and the sun, the rainbow and the Aurora australis
 are all natural phenomena of ill omen specially connected with
 //Gana. Since the lightning is actually a frequent cause of death,
 while the other phenomena, such as comets, shooting stars and eclipses,
 are owing to their very nature readily regarded as ominous, it is perhaps
 not far-fetched to see in this the reason why they should have become
 specially connected with //Gana, the cause of sickness and death.

B
H 771 The impression one gets, reviewing the evidence as a whole, is
 171 that among both the Hottentots and the Northern Bushmen the term
 775 //Gana has several different references, which, however, are not
 consistently distinguished by the people themselves. Sometimes it is
 used for the ghost of a dead person, sometimes as a collective name
 for these ghosts, sometimes, again, in the sense of a personified being
 with various special attributes. The beliefs regarding //Gana, in other
 words, are not crystallized into clear-cut conceptions, but are vague,
 inconsistent, and ambiguous. Consequently these interpretations
 based solely upon the conception of //Gana as a personified being
 must be rejected as one-sided and obviously inadequate. If any
 special interpretation is to be sought, and in the light of our present
 knowledge there is none which can be advanced with full confidence,
 the most fruitful approach would seem to be that //Gana must be
 regarded as a vague conception founded upon the beliefs about the
 fate of the dead and the ways in which the latter can afflict the living
 society.

B
H 771 //Gana in Hottentot mythology is in conflict with Tad //Gana,
 171 the counsellor, the guardian of health, the source of prosperity and

776 ¹ D. F. Bleek, "Beliefs of Gana People," (1857); W. Schmidt, "Die alten Bushmen-
 921 Religion," 1897.

APPENDIX

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abundance, and above all the controller of the rain and its associated phenomena of clouds, thunder, and lightning. *Tai* // *Goat* appears to be essentially the personification of the natural forces producing the rain, and as the rain god he is the object of a special cult. In all this he resembles closely the being variously known as *Hawe*, *Hiske*, *Esk* or *Thara* by the Northern Bushmen, and as *Cape*, the *Mami*, by the Bushmen of Baunoland. *Hawe*, too, is the creator, he controls the rain, thunder, and lightning, he is the source of abundance and of good luck in hunting, the protector of his people from illness and danger, and to him are directed the ceremonies and prayers for rain, food, recovery from illness, etc.

But among certain of the North-Western Bushmen *Hawe* also dwells in a house in the sky where he receives the souls of the dead. This belief is apparently not found at all among the Hottentots, nor has it been recorded of the other Bushman tribes. It is also held, however, in what appears to be a far more elaborate form, by the Bergdama. Among this people we meet with the conception of // *Gomal*, whose name Vollder derives from the root // *gwal*, "water," and whom he regards as "originally the god of the rising clouds and of thunder and fountain". // *Gomal* is the only supernatural being of whom the Bergdama speak. He is the source of life and death, abundance of food, etc., and he lives in "heaven" in a village where he gathers about him the souls of the departed. The Bergdama trace out in great detail the movements of the soul from the moment of death till its arrival in // *Gomal's* village, and the life led there is minutely described.¹ In view of the fact that this particular series of beliefs and its associated rites appear to be the central feature of Bergdama religion, are entirely absent from the Hottentots, and occur in a much-attenuated form only among certain North-Western Bushman tribes who have been much in contact with the Bergdama, one feels justified in assuming that the connection of *Hawe* with a "sky dwelling" to which go the souls of the deceased can be definitely ascribed to Bergdama influence.

Among the North-Western Bushmen *Hawe* also figures in the boys' puberty ceremonies, whereas among the Hottentots neither *Tai* // *Goat* nor any other supernatural being is in any way connected with these ceremonies. Here we have an important distinction, and one which must further be considered with the fact that the Southern Bushmen do not appear to have any puberty ceremonies at all for

¹ Vollder, *The Bergdama*, 1, 97-100; 2, 100; "The Bag Dama," 41-42.

kitchen, and hence they are very different from the Bushmen²⁶² and Hottentots; a real Nama never eats the flesh of a wild dog, a monkey, a hyena, jackal, a lion or a hare. He believes the meat of these animals to be impure and injurious to health. But this custom is also slowly disappearing.

3. The Nama from the earliest times has appreciated honey²⁷³ beer, which he knew how to brew from wild honey by ²⁷⁶ process of fermentation, and he indulged in smoking "dacha." This "dacha" is a kind of hemp, with a narcotic smoke, which puts the smoker in a state of dreamy insensibility after the first few draughts.

Recently they have taken to drinking instead of this honey²⁷³ beer, a kind of sugar-beer brewed in great quantities from sugar, yeast, lagoon and water. A Nama who drinks his sugar-beer regularly becomes the most miserable and unemployable of individuals.

It is a great blessing for the tribe that the acquisition of strong and spirituous drinks is prohibited. The German Government had prohibited the sale of liquor to them and the Mandate Administration has maintained this prohibition. Even if brandy is prohibited, they still have tobacco, coffee²⁷⁶ and sugar at their disposal, and these three are so essential²⁷² to the life of a Nama that it has been said exaggeratingly²⁶² that the Nama having these three means of enjoyment, will be able to live on them without longing for anything else.

V. RELIGION AND RELIGIOUS CREDS.

1. For more than 200 years the majority of Hottentots⁷¹⁷ have more or less been under Christian influence and there-⁷⁷⁶fore it will be very difficult to give any reliable account of their real and traditional religion, as only inadequate reports about their religious ideas and customs of the time when they first came in contact with Europeans, are obtainable. The Dutch minister Valsetz, who stayed at the Cape for some time on his homeward journey from India, relates, in about the year 1700, that he heard of the Almighty being called by the name *Kamara* and that they called the Evil one *Dango* and *Danck*. They also told him of a divine being *Tiqua* or *Tiqua* and besides they feared a ghost called *Somama* very much. But Peter Kolbe says in 1710 that it is undesirable that the Hottentots pray to a supreme being which they called *Gossie Tiqua*. In 1871 Depper tells of the worship of *Wama* or *Somama*, and Missionary Schmidt, who was the first missionary to work among the Hottentots from 1735-1744, writes the name of the Supreme Being *Tui-Lava*. According to Werner the Karana worshipped *Cakab* as their heavenly God, whose name appears in seven different spellings in his small "Bible." It must be remembered that all these reports are from people who were not acquainted with the Hottentot language, and their attempts to reproduce the

777 strange clicks and other sounds were mostly by means of the
776 letters of the Latin alphabet without the aid of new signs.

One who knows the Nama language is still able to find his way in spite of the fact that their way of writing now bears the character of the Dutch, then the French and again the German spelling.

777 2. Dango or Damah is evidently an attempt to spell the
776 word. //Ganah. //Ganah still represents an evil spirit

171 amongst the Nama to-day. This name is used for "devil."
171 in the Christian literature of the Nama. But it is not im-

possible that this name could have been the name of their God, as the Bergdama, who adopted the Hottentot language when they were their servants, still call the Supreme Being //Ganah, and the Bushmen of the Soan tribe who stand in close relation to the Hottentots, as far as physical structure and language are concerned, call God //Ganah. It might be due to the influence of Christian ideas that the heathen god of the Hottentots was re-named "devil," which is quite in line with the missionary and generally Christian views of the time. But Khuron seems to be an attempt to write the Nama word Khub in French spelling. This word means "Master" in its broadest sense, and it is still the common custom to call God by this name.

773 Tiqua, Toqua, Tui-Lqua, Cuknah, etc., is nothing else but
776 Tui-//Gnah, which to-day is still much used and well-known in exclamations and oaths. This word must be translated by "wounded knee," and reminds us of an old tribal hero, known by many African tribes, who was wounded in his knee in a struggle against an enemy. Nama evidently means the cloudless sky and Sonoma or Sonoma will then be the shadow which they still fear to this day.

3. Out of this confusion of old reports the name Tui-//Gnah-wounded knee, needs special mentioning. Myth has made this tribal hero a god, probably attributing to him the qualities of //Ganah-the devil. He is ubiquitous and they take oaths by him, thereby signifying that they regard him as a moral being which averts evil; health and recovery of health are due to him, and when taken by sudden surprise they are accustomed to use his name in the form of the exclamation "Tui-//Gnah!" Amongst the Koranna the tradition still is that Tui-//Gnah has been a renowned chief of their tribe.

On certain occasions Tui-//Gnah is worshipped openly. The prayers to him point out plainly that he is regarded as the God of the rain-giving clouds and of the food-producing fields.

781 If the rain stayed away for a long time they tried to bring
782 it about magically by the following process. A cattle-owner would give a pregnant cow, which had never had a calf before, to be slaughtered. The blood was caught up and the meat cooked in large earthen pots. This being done the

corner of the cow would come up to the still blazing fire and pour both the meat-soup and the blood into it in order to extinguish it. Whilst doing this he would pray:—

My Tsi-//Gosh,
Let the clouds rain,
So that we can live joyfully;
Let the field-food grow,
So that we can find onions.

A long prayer which was said at similar occasions or was sung at their dances has been preserved by Th. Hahn and has the following wording more or less:—

Oh, Tsi-//Gosh,
Thou, father of our fathers,
Thou, our father,
Let the clouds rain
That the herds may thrive,
That we may also thrive.
We have become so weak—
Weak from much of thirst,
Weak from much of hunger.
Let us roast field-food.
Thou art, yes, our father,
Our fathers' father;
Tsi-//Gosh is thy name.
That we may thank thee,
To thee our offers bring,
To thee, father of our fathers,
To thee, the most high,
To thee, oh Tsi-//Gosh, thou.

It must be added that these same prayers, with almost the same wording without naming Tsi-//Gosh are used by the Herero, when they pray to their father, as well as by the Bushmen of the Hai-//om tribe when approaching their god //Goshah. This new hypothesis that Tsi-//Gosh was originally not a divine being but has only become so later, the qualities of //Goshah having been attributed to him, who was afterwards regarded as the devil by them, seems to be satisfactory. It would, however, be very difficult to prove this as more than a mere probability.

4. Though the figure of Tsi-//Gosh is endowed with certain amount of sublimity and solemnity in the consciousness of the Nama, the same cannot be said of another famous mythical being called Hainch.

Hainch is said to have been an exceedingly clever Nama in a prehistoric time, who did miraculous things. He could change himself into different forms and was able to go through mountains when pursued, etc. Above all, he died more than once and, according to Nama belief, was resurrected. Various

8: Dapper Q-4 (no date) 1933

FX13 Hottentot FX13

Cape Hottentot

KNOWLEDGE ON LAND OF THE HOTTENTOTS

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GOVERNMENT.

Some of the Kafirs or Hottentots are governed by kings, like the Kachiquas or Salfanhar, and others by chiefs, like the Gorchouquas or Tobacco Thieves, the Gorchouquas or Wabermen, the Great and Little Kachouquas and the Namana. The other Hottentots living further inland are for the most part either governed by a chief, like the Chachouquas, or, like the Nupqua, live in the wild without a leader; or, like the Namana and Hovana, are under a king¹⁰.

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RELIGION.

No one, however thoroughly he has inquired, has ever been able to find among all the Kafirs or Hottentots or Bushmen any trace of religion, or any show of honour to God or the Devil. They know nevertheless that there is a being, named by them 'y Swana', who sends rain on earth, makes the winds blow, and produces heat and cold. But they do not pray to him; for why, say they, should they pray to this 'y Swana', who at one time gives excessive drought, and at another excessive rain, when they would rather see it fall moderately and conveniently, so that the grass should grow thickly and their cattle and sheep graze abundantly and luxuriously. Moreover they imagine that they can themselves restrain the rain as well as the wind. This they try to do in the following manner¹¹. First, in order to keep away the rain, they lay a small burning coal on a chip of wood in a small hole dug in the ground, and on top of the coal a small tuft of hair pulled out of the head. When it begins to stink they fill in the hole with sand, and then urinate over it, after which they all go away shouting loudly. To make the wind subside and be still, they hold one of their most greasy skins on a long stick

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¹⁰ On the political organization of the Hottentots, see Introduction, p. vi.

¹¹ This word is identified by Meis (Festschr., p. 37) with the Namana, Kachouqua, and is not the name of any particular supernatural being, although the ceremonies with which Dapper calls 'y Swana' are those of the rain god Fao-gah. The original account of Hottentot religion is not contained in this volume, who show that actually the Hottentots had a well-developed system of ritual in connection with the process of nature.

¹² The two rites which Dapper here describes are not mentioned by other writers. The Namana will urinate there but otherwise refraining ceremonies, and possibly Dapper may have intended to describe a similar ceremony here, for it is certain that any South African tribe should have valued to capture themselves of the all-important source of the water supply upon which they are all so dependent.

river; (4) to Kamfacha Krallen; (5) to Boller River; (6) 487
to Rivier Sonder Rynde; (7) at its cape journey from the
Port, Jacob Ragn's Boon; (8) Gans Krallen; (9) Brode
River; (10) at Paradise, a place so called on account of its
charm, where by reason of the prevalence of clays and
which collects it, there is a scarcity of good water; (11) the
last stage, to Mossel Bay, about 126 leagues distant from the
Port.

CHAP. XIX.

Their Mode of Dancing.

They take the greatest delight in dancing, which they 535
perform with astonishing profusions. If they have the
least feeling for religion, it is in the observance of the dance
that they most show it. As soon as the music rises, they
run together from all sides. The males, with their bodies
leaning forward, stamp on the ground vigorously with their
feet, busily chanting in unison with rising and falling
intensity, and with a fixed expression of seriousness on
their faces; the women all round in a circle clapping and
singing."

If by chance they encounter a mirror in the house of
our countrymen, charmed like Harlequin by their own
appearance, they express their amusement and delight by a
ridiculous display, abandoning themselves to a wild
perambulate dance before the mirror until often they
collapse with exhaustion. I have frequently observed this
in the case of a Hottentot youth, a slave in the house where
we lodged.

CHAP. XX.

Religion.

Though this nation is barbarous and brutish, yet, since 776
it is numbered among those people who though they have
not the law yet do the things that are of the law of nature, 621
it cannot be regarded as being utterly lawless. They seem
even to have some slight knowledge of a supreme being,
since they often speak of a Great Chief; for when the

God, which they called Gwaka, or "Great Chief", and who gives 621
the words of a prayer addressed to it. Ross and Morda, in 1783,
also found an invocation to the same. The evidence is on the
whole very slight, but it tends to corroborate with the fact that
the allied Hottentots occasionally prayed to the Moon. There
seems no good reason to doubt that the Hottentots also revered
the earth's goddess, which appears as prominently too in their
mythology. The question is discussed more fully by Schlegel,
op. cit., 244.

000 ubi enim corrugat aëria frontem spinosus coelum, ut tendit
magistri, vel frendentia rutilant fulmina, fulgurave
praesident, inquant illi, summas ille iratus est Captivitas.
Tum ubi quæ ex illorum amictis in bella a nostris conficitur,
etque superstitum aliquis ejusdem noctis intentatur minis,
haec corrupto Belgicæmo affatur: Dai is doet: Was makom?
Duytman altyt kallen: Icke Hottentots doot makom:
Machy doet, Icke strack nae onse grote Kapiteyn toe, die
man my soon wille Boete gema. Quæ ille verbolentus
donatur latro: Ape! quid facitis? Belgæ semper ajunt;
Ego interfectum Hottentotum; Ego occidite! Ego si morier,
statim ad summam nostram Captivæm proficiam. Vir
ille memet ipsis donabitur boetas. Hi quippe sacra armentorum
ornamenta ille habentur: ubi vero serenus micat æther,
dicunt: Bravas cum Kapiteyn, die Kapiteyn ons van witte
boete gema; h. e. Optimas est ille Captivæ, albis qui nos
imperiis boetas. Sed hæc fortasse pronuntiant rogati. Ast
ordinarius eorum cultus cum omnibus fere antiquis
gentilibus, quarum prius in ea sententia fuisse Aegypti, in
hoc convenire videntur, ut *) Solem & Lunam pro Diis suis
habent. Soli hunc cultum deferunt: *) illum orientem
occidentemque dira impressione continentur; quandoque ad
Cæthem consistit ex proxima argilla lotes glomerorum
cunctas conficientes, quæ magne cum strepitu in aquam
projectant, idque, ut illi praesentant, in Soli honorem.
Lunam vero, ut dictum saltando venerantur.

*) videtur Flato in Cratylæ &c. (See Flato, Cratylæ, etc.)

*) ut Flauto lib. 1. cap. 8 de Atlantibus. (As Flauto, lib. 1. cap. 8. says about the Atlantes.) (His words are: "nam orientem occidentemque dira impressione continentur". R.F.)

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62) Similar statements are made by such reliable authorities
as Valentinus and Hahn. The former speaks of the "Supreme
Ruler" Akemvoo (i.e. I Orub, the Thunder) and of the "Great
Chief" or "God" Thakoo or Thakoo (i.e. Taw-|| Goo), "who
dwells on high, and to whom they showed respect, especially
during great storms of thunder and lightning" ... saying, if it
thunders, the Great God is angry with us." Almost verbatim
the same was said to Hahn by an old Nama man: "The people
say, if it is thundering, the Lord is speaking: he is seeking
them." (Quoted by Schlegel, op. cit., 161.)

Heaven thickens and gathers its airy brows into a frown so that the thunder peals or the red bolt falls crashing down or lightnings flash, then they say the Great Chief is angry.⁴⁹ Or if one of their friends is killed in battle by our men, and one of the survivors is threatened with the same death, in broken Dutch he cries out: „Dat is doet: Was makom? Duytaman altyt kallow: Icke Hottentots doet makom: Masly doet, Icke strack nae onse groote Kapiteyn toe, die man my soon witte Boesha game.” Which words may be thus rendered: “Come! What are you doing? Dutchmen always say: I will kill Hottentots. Well, kill! If I die, I shall go straight to our Great Chief. He will give me white oven.” These they regard as sacred ornaments of their herds.

But when the sun shines clear, they say: “Bravas com Kapiteyn, die Kapiteyn ons van witte boesha game.” That is, “Great is that Chief who will give us white oven.” But these words they pronounce perhaps only when asked. Their ordinary worship seems to agree with almost all the pagans of antiquity, among whom the Egyptians were the first to adopt the opinion that the Sun and Moon are gods. To the Sun they offer this worship, that at his rising and setting they gaze on him with dreadful curtings⁵⁰. Sometimes they sit down by a river and from the nearest clay they make whole mounds of little balls which, with a great noise, they hurl into the water: this they allege they do in honour of the sun. The moon, as has been said, they worship by dancing.

⁴⁹ Hahn quotes from Baer (1871) the following statement: “One does not know what kind of religion they have, but early, when the day dawns, they assemble and take each other by the hands and dance, and call out in their language towards the heavens,” upon which he comments: “This is nothing else but the *Tesi-||gosh* worship” (*Tesi-||gosh*, pp. 46, 52); adding further on (op. cit., 134) “when the day dawns the *Klathl* go and pray, with the face turned towards the East: ‘Oh, Ten || gosh, All-Father’”. In the light of this evidence, it is apparent that Ten Rhyne is mistaken in regarding the “worship” he records as directed towards the sun; its object is rather *Tesi-||gosh*, the creator, the guardian of health, the source of prosperity and abundance, and above all the controller of the rain and its associated phenomena of clouds, thunder, and lightning. (Cf. Schapera, op. cit., 374 f.)

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GENUS HOTTENTOTUS HOTTENTOTUS HOTTENTOTUS

7
 OTO pactaque societatis signo, manus invicem sociant: sed hic sinistram, ille dextram jungit: quod miratur, huiusque novitatis mihi causam rimanti inquiruntque, madam hanc accedens flammis huiusque gratiam accedens esse, sinistramque viribus praeponit societatemque in fidei pignus oblatas nervos paratissimisque argutus attendenti respondet Barbarus: qui porro scintillanti (sic) acutissime mihi, quo nomine apud ipsos Supremum nomen veniat: continuo mirabili genealogia ultimae originis adpellit *Khourre* vel *Thikhe*: inferum autem *Damoh* appellari: ab hoc Summo Deo, *Noh* primum hominem, ejusque conjugem *Wagmagh* creatur: huiusque sanguinis sui ultimae auctores humanum genus, majoreque sunt virtute docere, libere tollere, poligamia, paci et concordiae studere, alium non laedere, suum cuique tribuere docuisse, huiusque similia praecepta, infra succingit narranda tradidisse, non irredicibile infanti: amboque reconciliati, cum donis tamen et cum bona gratia dimittuntur.

In alterutris territoriis thermas reperiuntur, quas erupitatis cives nostri trajecturi, tabulis aseribuntque suorum cursum constraverunt, eoque sive halitus bullientis ferventisque aquae, sive earundem exhalationum acrimonia ambebat, et calore aliquatenus mutatos invenerunt, perpenditque passibus inde, geminas maturasque aquas jugis gullandae, pari modo, quo majores nostri Aquae grani Balnea detexere, an aequo lavacro saluberrima, hactenus popularium nostrorum negligentia in perspicenda rerum naturam ignoratur. Aliaque majoris ponderis scitu factaque facillima dignissimaque eorum negligentia inexplorata aut omnia, sordida gasta, oclerum invitamenta, inhiantibus spreta iacent, dum ut aasiet,* et hominum nostrorum natura sic comparata sit, ut publica privatis liberilibusque lucris postponent: hinc agilitudinis nostrae stirpes!

* I suspect some words have been dropped here in the MS. The phrase *dum ut aasiet* makes no sense as it stands.

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 (1) *Khourre*, (*Gurab*, the Thunderer, another name for *Tau-//gosh* (= *Thikhe*, *Thikhe*), the great Hottentot rain god. *Damoh* is probably an attempt to spell the name //Gomoh, who figures in Hottentot mythology as an evil chief, and in the beliefs of the people as the source of all evil. (See Hahn, *Tau-//Gomoh*, p. 100; Schapera, op. cit., 374-80). The myth of mankind's origin given by O. is apparently not found among the modern Namas, but Hahn (op. cit., 106) quotes from Wurra a Korana myth of a similar nature. "The old people say that they have heard from their grandfathers that Tau-Koeb had made two persons, a man

friendship, and as a sign of established amity they shook hands. But the one gave his left hand, the other his right. I was surprised at this, and on my asking and enquiring into the reason for so strange an action, the native, a shrewd fellow, replied to my query boldly and promptly, saying that this bad and treacherous neighbour was left-handed, and had therefore offered his left hand which was the stronger and the more apt to mischief as a pledge of faith. In response to my further enquiries as to the name by which the Supreme Being was known among them, he immediately traced a wonderful genealogy back to the beginning and gave the name *Akourwa* or *Takikwa*. The devil, he said, was called *Damok*. By this Supreme God were created *Nah* the first man and *Nisapagh* his wife. This pair, the ultimate authors of his race, had taught mankind and his ancestors to marry wives and rear children, to practice polygamy, peace and concord, to hurt no one, to give to each his own, together with other similar precepts, which will be minutely set forth below.¹⁷⁾ This information he gave me, readily enough. The pair, on being remonstrated, were sent off with gifts and much goodwill.

In the territory of one or other of these warm springs are found. Our countrymen, having to cross them unexpectedly, bridged them with planks and beams from their waggon, and those they found to be eaten into and somewhat changed in colour, either by the vapour of the bubbling and boiling water or by the acidity of these same exhalations; and a few paces from there they discovered two gushing springs of perennial cool water, just as our ancestors did at Aken.¹⁸⁾ But whether they be equally wholesome to health is not yet known through the idleness of our countrymen in investigating the facts of nature. There are other matters also of more moment, easy and most worthy to be known and done, which through the same capriciousness are neglected and ignored. These things they despise while gazing after riches which are but incentives to crime . . . such is the nature of our folk; they sacrifice public interests to private and illiberal gains.

¹⁷⁾ *Kandou*, which neither, and a woman *Hwa* as these, yellow copper. He gave them oars, whom with they should drink, a judicial tail to wipe the perspiration off the brow, a staff with a club (*Kikri*), a quiver with arrows, and a bow, and a shield.

¹⁸⁾ These "warm springs" are probably those now known as the *Calden Baths*. The main trading route to the east passed close to them. They do not appear to have been frequented for curative purposes until the first decade of the 18th century. Cf. the journals of two visits to the "warm springs" in 1718, published in *V. A. Soc. & pp. 66 ff.*

(Koronaland, where Hattai-elib has changed names, and **771** the worship is offered to Garubab or Teti-igub.

*Worship of Teti-igub (Dura), H'hab (Mara) and
Hattai-elib (Dura-tru).*

Dapper, as early as 1671, speaking of the Khotkhot **77X** ●
at the Cape of Good Hope, says: **121**

"They know and believe that there is One, whom they call Amma or amma (i.e., in Nama or [Kara] Nama, Amma), who sends rain on earth, who makes the winds blow, and who makes the heat and the cold. . . .

"They also believe that they themselves can make rain, and can prevent the wind from blowing. . . .

"It appears also that there is a certain superstition about the new moon. For if the moon is seen again (the new moon) they crowd together, making merry the whole night, dancing, jumping, and singing; clapping their hands together, and also uttering some words (singing hymns). . . .

"Nay, their women and children are seen to kneel before erected stones and bow before them."—(O. Dapper, "Uitschietende en Eigentliche Beschrijving van Africa." Amsterdam, 1671, pp. 626, 627.)

Hattai-elib, or Teti-igub, Worship.

Nicolaus Witsen, burgomaster of Amsterdam, **776**
writes to his learned friend Jobst Ludolf in Germany, the following interesting letter, dated Cape of Good Hope, February 19, 1691, sixty years after the landing of Governor Jan van Riebeeck at the Cape:

"Wiltmijne vir mischat oermanen cum aliquot
Hottentottis, qui pro sua erga ipsum familiaritate docebant
nulli dissimulando "ei adorare Deum certum aliquem"
cuius caput minus seu pugni magnitudinem haberet;
guandi eundem cum et defuncto in latitudinem corpore;
ocillibus vero eius impleri tempore famis et animes
curiole aut alterius cuiuscunque necessitatis. Uxor

776 *non enim caput Dei conspargere terra vixit, (Amos)*
Haec et alia eorum identibus heretis, oblati quoque eidem
sacrificia non vixit. Ex quo deum intelligi ceptum est,
*Notandum enim eorum aliquid * Deum!*

Tati-Spuk, [Sere-S, and [Haman.

Valentia, a very trustworthy authority, who was a man of high education and of a classical training, and who had an eye to observe what many others overlooked, tells us in the fifth volume of his great work "Kortlyke Beschryving van Cheromandel, &c. &c., vol. v. p. 109: "I heard from the chiefs and various others that they call 'God' in their language not only the 'Great Chief,' in saying, if it thunder, the Great Chief is angry with us; but they generally call 'God' in their language *Talua* or *Tali-gua* (*Tati-Spuk*); but the Supreme Being they call *Khouwa*; the Devil, *Sungak* and *Demak*; a Spirit whom they fear very much, *amama*." And p. 158 our author continues: "I must say, that I really observed many things amongst them which looked like religious worship. . . .

776 "It is certain, when the new moon appears, they
 821 have that while night a great merry-making and clashing of hands. They also, ten or twelve of them, sit on the banks of a river together, and throw some balls or dumplings, made of clay, into the water. . . . It also is certain that I often heard them speaking of a Great Chief who dwells on high, whom they call in their own language *Talua* or *Talua*, and to whom they showed respect, especially during great storms of thunder and lightning. They also knew of a Devil, whom they call *Demak*, a black child, who does much harm to them; they avoided speaking of him, as he often persecuted them; but in carefully examining this, it is nothing else but their *amamas* and spirits. Some of them also call the Supreme, Lord (*Nama* [*Khth*]) from which it is evident that they believe in more than one 'Khouwa.'

Valentyn then continues telling us that he had a conversation with a Hottentot who had been trained by the Dutch chaplain van Kalden, and he (Valentyn) found the man well informed about the Christian religion and showed in him such an understanding of religious matters that it was quite a pleasure to hear him speaking. As Valentyn, he touched on his return voyage from the East Indies, in 1705, at the Cape. He had been a minister of the gospel in Amboina, &c., for more than twenty years, and took a great interest in native customs and manners, of which he had acquired a great knowledge.

That, the Moon, and That, the Lord.

The Polish ships and ships went by 776 the King of Denmark, Frederic IV. to India in the 21 century, when they had an opportunity of intercourse with the Hindus (Khaikha).

I saw how the natives danced in the moon-
 light, clapping their hands together. The
 asked whether they worshipped the Moon!
 was, that they could not exactly say this, but
 in custom of their ancestors to do so. They
 a Great Chief—(W. Germann, Ziegualg
 an, Erlangen, 1868, pp. 62.)

Job, the Man, and What, the Lord.

Another
Vogel, tells
"Of God a
although on
the moon.
a noise like
dancing the
are seen in
which, have
doing this t

traveller of the seventeenth century, Wilhelm [21]
us about the Kheikhoi he met at the Cape :
"His nature they know very little or nothing,
I can observe that they have some worship of
At new moon they come together and make
whole night, dancing in a circle, and while
clasp their hands together. Sometimes they
dark caves, where they offer some prayers,
for, a European does not understand. While
they have a very curious behaviour, they turn

[2] their eyes towards the sky and one makes to the other a cross on the forehead. And this is, perhaps, a kind of religious worship."—(Wilhelm Vogel, "*Ostindianische Rasse*," p. 67.)

[Kikab, the Moon; Toti-Ngash, the Dawn; [Kikab, the Lord; [Gomach, the Destroyer.

- 776 We now come to the worthy German Magister, Peter Kolb, whose reports have been repeatedly doubted by European writers, but without any good reason. Any traveller or missionary who is well acquainted with the manners and customs of the Bergdamares, a black tribe in Great Namaqualand, which entirely has adopted Namaqua manners and language, and which preserved these elements even much better than the Namaquas themselves, will endorse the greater part of Kolb's book on the Hottentots. The good and kind-hearted old Magister bore no hatred against the natives, and he is a great admirer of their simple and unvarnished manners. He has paid special attention to the religion and worship of these savages, and his observations on this subject deserve well to be noticed. Kolb quotes first from other authors, and gives last, but not least, his own observations:—

"Saar, an officer of the Dutch Government (p. 157), distinctly says: 'One does not know what kind of religion they have, but early, when the day dawns, they assemble and take each other by the hands and dance, and call out in their language towards the heavens. From this one may conclude that they must have some idea of the Godhead.'—(Peter Kolb, p. 406. German edition. Nürnberg, 1719.)

From Father Tachard, Kolb also quotes: "These people know nothing of the creation of the world . . . nothing of the Trinity in the Godhead . . . but they pray to a God."—(Kolb, p. 406.)

The contemporary of Kolb and Ziegenbalg was also a Danish missionary, Böving, who says: "There are some

radars and trons of an idea (perception) of a God. For 776 ●
they know, at least the more intelligent among them, that
there is a God, who has made the earth and heavens, who
causes thunder and rain, and who gives them food and
skins for clothing, so that also of them may be said what
St. Paul says, Rom. i. 19."—(Kolb, p. 406.)

Kolb's own experience runs thus: "It is obvious that all Hottentots believe in a God, they know him and confess it; to him they ascribe the work of creation, and they maintain that he still rules over everything and that he gives life to everything. On the whole he is possessed of such high qualities that they could not well describe him. . . . Then our author continues, that nobody has given better information on the subject than the above-mentioned Böving.

"Because the station of a chief is the highest charge, therefore they call the Lord 'Gounia, and they call the moon so, as their visible God. But if they mean the Invisible, and intend to give him his true name, they call him Gounia Tioqaa—i.e., the God of all gods. He is a good man and does not do any harm to them, and therefore they need not be afraid of him." Kolb affirms that his own experience, gathered during a long residence among the natives, is, "that the Khoikhoi give the moon the name of the Great Chief." He had observed how they performed dances in honour of the new moon, and how they address the moon in singing: "Be welcome, give us plenty of honey, give grass to our cattle, that we may get plenty of milk." In offering this prayer they look towards the moon. 776 821

"After our author has described the whole performances, and all the rites connected with the religious worship of the Hottentots, he exclaims: "And who now dares to deny that this dancing, singing, and offering invocations at the time of the full moon and new moon, is not a religious worship?" (P. 412.)

I need not quote any more authorities on this subject

776 It may suffice to state, that I have observed the same dancing and singing towards the moon, and that I fully can endorse Kolb's statements. As will be seen in another page of this essay, the moon really is considered to be a deity, who promises men immortality.

776 But to return to our worthy Magister, he speaks also of another being, whom he calls the *other Captain of his power*, from whom come of the natives (the sorcerers, *gai-aga*) have learnt witchcraft. *He never does good to men, but always harm. They, therefore, must fear him, show respect to him, and serve him.*

This coincides, according to my own experience, with the *Nganna* worship of the *†Auni* tribe, close to Welsh Bay and Sandwich Harbour, who offer prayers to *Nganna*, although they call him an evil-doer, who even kills them when they are out hunting. If Kolb says the name of this being is *Touptou*, then he is mistaken; he has simply misunderstood his informant.

825 On pages 416, 417, and 418, Kolb speaks of the worship of the Mantis insect. This has been doubted by various authorities. But from what I often had occasion to observe, Kolb's remarks are quite correct. The Nama-ques believe that this insect brings luck if it creeps on a person, and one is not allowed to kill it. Strange enough, they call it also *Ngannah*, as they call the 'enemy of Tedi-ij goah.

[77] 778 At the conclusion of his remarks on the religion of the *Kheikhoi*, Kolb supplies us with some valuable information about the places of worship. He says: "These *Hottentots* have neither churches nor chapels, made with the hands of men, but they consider in their mind that certain places are sacred, because their ancestors have received great luck at such spots. Those places are to be found in the deserts, and consist of stone heaps, others are rivers, . . . and they never pass such a deserted spot or hill without offering worship to the saint who, according to their belief, inhabits the place, and who has done so much good to so many of them." (P. 418.)

"Once on an occasion," says Kall, "a Hottentot 778
 (Kanna, whom I caught in the act of dancing and sing-
 ing round such a spot, told me, that he, on a journey,
 slept at this place, and was not devoured by a lion who
 approached him during the night at a few yards distance
 only. He, the Hottentot, could not help thinking that a
 saint (ghost) inhabited the spot, and had protected him,
 and he considered it his duty not to forget this "kindness."
 (P. 419.)

Teti-igwab, and (Kharont), the Flinders.

The first Khoikhoi missionary, George Schmidt, was 321
 sent in 1737 by the Moravian Mission to the Cape.
 He settled amongst the Hottentots, a tribe inhabiting
 the present Caledon district, on the banks of the Zander-
 cins River. The place formerly called Bavianskloof,
 now Genadendal, is still occupied by the United Brethren.

"At the return of the Flinders," says Schmidt, "these
 natives celebrate an anniversary; as soon as these stars
 appear above the eastern horizon mothers will lift their
 little ones on their arms, and running up to elevated
 spots, will show to them these friendly stars, and teach
 them to stretch their little hands towards them. The
 people of a kraal will assemble to dance and to sing
 according to the old custom of their ancestors.

"The chorus always sings: 'O Tiqua, our Father
 above our heads, give rain to us, that the fruits (bulla,
 &c.), nientja, may ripen, and that we may have plenty
 of food, send us a good year.'—(Euler Negerin,
 1831, p. 12; and Burkhard's "Missionsgeschichte,"
 Africa, vol. II. p. 9.)

Teti-igwab.

In the Appendix to his Travels, De Jong, commander 776 ●
 of a Dutch vessel, who spent a considerable time at the
 Cape, quotes from George Schmidt's reports, and says:
 "They have no religion or rites, and they only believe

- 774 that there is a Lord, whom they call Tui'qua. They also believe in a devil, to whom they give the name 'Ganna, but they do not care much about him."—(De Jong, "Reisen nach dem Vorgebirge der guten Hoffnung," Hamburg, 1803, vol. i, p. 274.)

Kikib, the Moon, and [Ehah], the Lord.

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[21]

By order of the Dutch Governor, Ryk van Tallagh, an expedition was undertaken to the Great Namaqua, which reached as far as the Kamoh river, about lat. 27°. In the "Journal of Hop, the commander of that expedition, we find the following remark: "Their (the Namaqua) religion chiefly consists in worshipping and praising the new moon. The men stand in a circle together and blow on a hollow pipe or similar instrument, and the women, clapping hands, dance round the men. They continually sing in a praying manner, that the last moon had protected them and their cattle so well, and they hope the same from this new moon. The Cabanas (very likely the [Hahona or [Hahoben) whom we met, praised the moon, particularly that *Ac* (in Hottentot the moon is masculine) had brought them into contact with a nation from whom they had received so much kindness. Although these were the only rites, we also observed that they had some idea of a Supreme Being, whom they call *Chupa* (the Nama [Kikib or [Khumib), and who is great and powerful. For if they want to express that something is beyond their conception, then they say it is a work of 'Chupa.'"—("Hop's Journal," pp. 88, 89.)

Hotsi-ahib, [Khumib], and [Gural].

- 607 We should have expected that the Swedish travellers, Thunberg and Sparrmann, men of great learning, would have been able to give us more particular information about the religion of the Khoikhoi. It, however, appears that their great learning on the one side made them underrate the natives. On the other hand, the natives, as sensitive as

children to the thinly disguised contempt of the foreigners 60 rendered fruitless all attempts to gain deeper insight into their religious ideas, partly through a natural shyness and fear of ridicule, but chiefly through a stubborn unwillingness, based on a fear of ill-treatment, which still characterise the Khoikhoi. These travellers utterly failed to get into the confidence of the natives. In justice to our travellers, however, I shall relate what they have recorded.

"By the side of the road," says Thunberg, who travelled in the Eastern Province of our colony, "I observed a heap (stone heap) covered with branches and shrubs, on which each of our Hottentots, in passing by, "threw some branches. Asking them for their reason in doing so, they answered that a Hottentot was buried there. (Thunberg, German edition, i. p. 84, Berlin, 1792.) "Of a certain kind of greyish grasshopper (mantis fausta) 125 the people here believe that the Hottentots offer prayer to it."—(Thunberg, vol. i. p. 68.)

Sparrmann, again, is very doubtful whether the Hotten-776 totos after all believe in a Supreme Being. He informs us that, according to the statement of the Khoikhoi themselves, they were too stupid to understand anything, they never heard of a Supreme Being. This, however, does not entitle our author to infer that the Khoikhoi had no God or religion. My experience would lead me to explain what Sparrmann relates. It is a striking feature in the nature of every savage, especially of a Khoikhoi, to pretend the greatest ignorance, though, for all that, one knows that he is very well informed on the subject. It is very trying and annoying indeed to a traveller.

But myths, tales, legends one seldom will get out of a native by questioning. He must be a very intelligent native, with an unprejudiced mind, who will answer at once questions of that kind to an inquisitive stranger, especially if he shows any hauteur.

Our author, however, did not believe in his own state-

- 774 *ments*. He very soon turns against himself, by stating that the Kheikhe must believe in a Supreme, but very powerful and fearful Being, from whom they expect rain, thunder, lightning, cold, &c.; and he adds that various Colonists had told him that the Kheikhe knew of the thunder, calling him "Guturi and Kheikhe," and "throwing something at the lightning and thunder.— (Sparmann, German edition, p. 196. Compare in the sequel the hymn to the Thunder and to the Lightning with this statement.)

- 778 Sparmann also makes mention of those mysterious caves. He describes their size to be three to four feet in diameter. This is the general size of those Heit-eib caves we meet with in Great Namaqualand. He searched in vain in one of these stone heaps for curiosities and antiquities; all he found was a few pieces of wood (p. 549).

The Graves of Heit-eib.

- 764 The learned Dr. Lichtenstein, who travelled in 1803
769 with the Dutch Commissioner de Mist through the Colony, gives a few but very valuable remarks. Lichtenstein and party were travelling in the Eastern Province Outeniqualand, and the field cornet Rademaker was with them to show the road. "The well-informed Rademaker," says Lichtenstein, "who had offered himself to show us the road, for some distance, drew, not far from the road, our attention to the grave of a Hottentot, who, according to the general tradition of this people, long before the Christians had immigrated into those parts of the world, had been considered to be a great doctor and a wise man, and whose memory was honoured by the custom, that each Hottentot who passed by threw a fresh branch of flowers on the grave. We actually saw some half-dried branches which might have been thrown there only a few days ago. The grave consisted of a heap of stones about twenty to thirty yards in circumference.

It is interesting that this circumstance, which had not⁷⁶⁴ been "observed by former travellers, serves as a proof⁷⁶⁹ of the higher culture to which the Gonaquas had developed before the other Hottentots, because it was in their country to which this territory belonged. Afterwards we often found such graves towards the border of⁷⁷⁰ Kafirland, but never have I met with anything of the kind in other parts of Africa."—(Lichtenstein, German original edition, p. 349.)

Afterwards the travellers came to the Camdeboo, and Brunsbüchel, and Lichtenstein continues his journal, saying: "Before it became dark we passed a narrow spot in the mountains, which is called the '*Ierudische Aij*' (the Pass of the Israelites). Here are various large grave-mounds which are heaped up with stones, and the first colonists in their pious simplicity believed that these were monuments left by the children of Israel who passed here on their wanderings through the desert to 'Canaan.'"

Lichtenstein again, speaking of the Ama-⁷⁷⁶ (Khom-Kafir, says: "Amongst the Khom there is no trace of a religious worship. They believe in a Supreme Being, who has created the world; but, according to Dr. van der Kamp's assertion, there is no name for it in their language. But they have "adopted a name from the Gonaquas (a Khukha word) and they call God now *Thla*. The Gonaquas, however, call him *Thala*, which word, according to van der Kamp, means 'the one who defies pain,' and from some Kafir I heard it also pronounced *Thapua*."—(Lichtenstein, vol. i. p. 410.)

To this I may add, that Edmund Sandilli, the son of the late Sandilli, who is now a prisoner at the convict station in Cape Town, told me that they use *e-Ti* for God, a word they borrowed from the Hottentots.

The Kafir evidently have also taken over the custom⁷⁶⁹ of which Lichtenstein speaks, p. 411: "There are⁷⁶⁴ spots which nobody will pass without adding a stone, a

749 branch, or a handful of grass. They themselves do not
749 know the reason of this practice; but these spots are
very likely the graves of persons of high reputation,
whose bodies pious superstition desires to protect from
being injured by wild animals; and therefore every one
who passes by enlarges the stone heap by adding new
stones and branches."

Teti-tigush.

- 776 Van der Kemp, a missionary, who died at Bethelsdorp
(Eastern Province) about 1811, has published a Cate-
chism in the Hottentot language. Unfortunately nothing
but the title of it, which was written in the Eastern
Namaqua idiom, has been handed down to us; and
in this title appears the word *Theider*, for God, un-
doubtedly the same as "Teti-tigush of the Nama, Teti-
tiguam of the (Kara, and Tiqua or Tigra and Tanqua
of the Cape Hottentots.

Further, Appleyard in his *Kafir Grammar*, p. 13, gives
a short outline of the (Kara language, and notes the
name God in Khefhe, as follows:

"Hottentot: Toot'krap.

Namaqua: Toot'krap.

Korana: Toot'krah, and says in a footnote: "This
is the word from which the Kafirs have probably derived
their u-Tira, a term which they have universally applied,
like the Hottentots, to designate the Divine Being, since
the introduction of Christianity. Its derivation is curious.
It consists of two words, which together mean the *swindled
man*. It is said to have been originally applied to a
doctor or sorcerer of considerable notoriety and skill
amongst the Hottentots or Namaquas some generations
back, in consequence of his having received some injury
in his knee. Having been held in high repute for extra-
ordinary powers during life, he appeared to be invoked
even after death, as one who could still relieve and protect;

and hence in process of time he became content in idea 776
to their first conceptions of God."

Tati Igwab and Hlennab.

Lambert Elmer, a missionary who had worked amongst the famous African tribe or "Hleng-ahin, as they style themselves, whose chief was at that time Jager Africaner (Hleng-ahin (Ochib), in South Namaqualand, gives for God the expression *Sagap*; he says it also means a "axe head," (p. 340). The following are the results of Elmer's researches concerning their religious ideas:—"They did not know of a God, but they believed in a devil, whom they called *Gatsh* (i.e. *Hlennab*). This *Hlennab* fights with an old man, who is much more clever and wiser than himself. Because this old man could not bear any longer the wickedness of *Hlennab*, he made a deep hole and planted sharp-pointed sticks at the bottom of it. And one day this old man challenged *Hlennab* for a fight to this hole; and because *Hlennab* was not as strong as this wise old man, the old man threw him into the hole, where he perished. Rejoicing over this victory, the people slaughtered a big fat sheep."—(Elmer, "Religion of the South African," Berlin, 1879, p. 217.)

Now I may say that the Rev. Schmalen, missionary of the London Missionary Society amongst the Namaqua, married a pious half-caste Hottentot woman, who assisted him in translating the four Evangelists and a Catechism. For God he always employs, like Van der Kemp and Wern, the expression *Tschikwap* (i.e. *Tati Igwab*), and for devil *Kamap* (i.e. *Hleng-ahin*, or *Hlennab*). This is a clear proof that Schmalen, who speaks the Namaqua language fairly, must have clearly understood from his wife and other natives that, according to their idea, *Tati Igwab* was the Supreme God Being, and that *Hlennab* was his opponent, nay, the Supreme Bad Being. We must most sincerely regret that Schmalen has not left some notes on the Hottentot religion to future generations.

- 776 My father was an intimate friend of his, and often told me how well acquainted Schomden was with the customs and manners of the Nama. In fact, he was a white Nama. He was an enthusiastic and zealous missionary, without suffering from fanaticism as so many missionaries do. I believe there is still a manuscript Hottentot dictionary of his somewhere in existence. He himself told my father that he had worked out a comprehensive dictionary with the aid of his wife.

We come now to the worthy Dr. Moffat, the Pastor among the still living old missionaries. He commenced his work in about 1815 amongst the above-mentioned Afrikaner tribe, and he also undertook a journey towards the centre of Great Namaqualand.

In his "Missionary Labours and Scenes in South Africa" he says:—"While living among the Namaquas I made many inquiries respecting the name they had to denote the Divine Being, but could not come to any satisfactory conclusion on the subject, though I had the assistance of Afrikaner (the chief) in my researches. The name they use is Tsviikwap, or as some tribes pronounce it *U'liwap*." In my journey to the back parts of Great Namaqualand I met with an aged sorcerer or doctor (*igwab*) who stated that he had always understood that Tsvi-igwab was a notable warrior of great physical strength; that in a desperate struggle with another chieftain he received a wound in the knee; but having vanquished his enemy, his name was lost in the mighty combat which rendered the nation independent; for no one could conquer the Tsvi-igwab (wounded knee). When I referred to the import of the word, 'one who inflicts pain,' or a sore knee, manifesting my surprise that they should give such a name to the Creator and Benefactor, he replied in a way that induced a belief that he applied the term to what we should call the devil, or to death itself; adding, that he thought death, or the power causing death, was very sore indeed. To

him, as to many others, this Teli-tyrah was an object 776 ●
 neither of reverence nor love. During tremendous
 thunderstorms which prevail in that quarter, and which
 it might be supposed speak to the mind of man with
 an awful voice, I have known the natives of Namaqua-
 land "shoot their poisoned arrows at the lightning in
 order to arrest the destructive fluid." (Compare the
 foregoing quotations from Sparrmann.)

It is exceedingly to be regretted that men like Van der
 Kemp and Moffat, who had an education superior to
 their brethren, did not succeed in collecting sufficient
 detailed accounts on the religious ideas of the Khoikhoi.
 It is painful to think that a certain religious narrow-
 mindedness prevented them from seeing the spark of
 true religion and faith which was still left in the
 heathen's heart. It is indeed advisable for all mission-
 aries to learn from St. Augustine, "What is now
 called the Christian religion has existed among the ancients,
 and was not absent from the lapsing of the human
 race until Christ came in the flesh: from which time the
 true religion which existed already, began to be called
 Christian."

Missionaries are too apt to treat the religions of
 heathens as devil's work, as inspirations of Satan, and
 they do not hesitate to express this to their converts;
 nay, they even "ridicule and expose their superstitions
 and religious manifestations. Hence the fear of a savage
 to communicate the sacred feelings and yearnings of his
 heart, especially to a man who is sent to destroy them.

Moffat tells us that he had the chief, Africamer, to
 assist him, and still he could not arrive at a satisfactory
 result. Africamer was a convert, and how now, if he
 himself felt ashamed of communicating what he was
 bound to consider a foolish and absurd superstition. He
 was a chief, and did not like to make an unfavourable
 impression; at least, he took very good care not to make
 a fool of himself.

776 last watering-place, *without first having made an offering* and that therefore he was sure to die unless I could help him; and I asked him what he meant by saying that he had made no offering at Kuisip.

" 'Before any Bushman,' said †Numeep, 'digs for water at Kuisip, he must lay down a piece of flesh, seeds of the †Inaras, or an arrow, or anything else he may have about him and can spare, as an offering to Toosip, the [776] old man of the water.' I asked Numeep if he had ever seen Toosip.

" 'No; I have never seen him, nor has anybody else that I know of, but we believe that he is a great †Redman, with white hair, and who can do us good and harm. He has neither bow nor assegai, nor has he a wife.'

" 'Do you say anything to him when you put down your offering at the water place?'

" 'We say, Oh! great father, son of a Bushman, give me food; give me the flesh of the rhinoceros, of the gemsbock, of the zebra, or what I require to have! But I was in such a hurry to drink this morning that I scratched away the sand above the water and took no notice of Toosip; and he was so angry, that if you had not helped me I must have died.' "—(Alexander, vol. ii. p. 125.)

Here we have the most open-hearted confession of a Namaqua (Khoikhoi) who was in great anxiety. The human heart is always more communicative when in sorrow and troubles, especially among savages, whose manners, like those of children, are still very simple and natural, and not dictated by the rules of an absurd etiquette and fashion.

Heitsi-eibib, Kabib, Heigeib, and †Gama †gorib.

777 About the year 1842, the missionary work amongst the Namaquas was commenced more vigorously, chiefly by missionaries of the Rhenish Mission. The Rev. Knudsen has left us a translation of St. Luke, up to this date unsurpassed in style and correctness by any

773 amongst the Namaquas, I took much trouble to add to these fragments. Of what I found I shall give the most important instances as condensed as possible.

Tsüi-||goab.

776 This name is also pronounced Tsu-||goab; this form, however, is the most worn off. Tsü-||goab, Tsüi-||goab, and Tsuni-||goab in Namaqua; and Tsü-||goam, Tsüi-||goam, Tsüi-||khoab and Tsüi-||goab amongst the !Kora, are forms which have preserved more the original feature of the name. This Tsu-||goab is still invoked almost in the same words as George Schmidt heard it at Bavians Kloof in 1737. The following hymn is still sung among the !Gami-!tuts in the ||Kharas Mountains, amongst the ||Habebes or so-called Vetschoendragers (sandal-wearers) in the North-east ||Kharas, and by the Gei-||Khou, ||O-geis, and the †Aunis of the !Khomab Mountains East of Sandwich harbour. At the time when the Pleiades first appear above the eastern horizon the people gather for a !gei—i.e., a religious dance—and sing the following:—

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"Tsüi-||goatse!

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Thou, oh Tsüi-||goa!

Abo-tte!

Thou Father of the Fathers—i.e., All Father!

Sida tte!

Thou our Father!

!Nasuba jatire!

Let stream—i.e., let rain—the thunder cloud!

Êa "xuna aïre!

Let please live (our) flocks!

Êda sida aïre!

Let us (also) live please!

†Khabada gum goroc!

I am so very weak indeed!

||Gâs xao!

From thirst!

773 and ||Gaunam in the *Black Sky*, and those two Beings fought together in former times, and Tsüilgoab received a blow at his knee from ||Gaunam. Tsüilgoam was a great chief and sorcerer among the |Kora, and possessed numbers of cattle. Mothers also used to tell their children to beware of ||Gauna, as he is a great evil-doer, who could kill them.

In the following chapter, where we will trace all the names back to their workshop, we shall see what Tsüilgoab has to do with the *Red Sky*. The Koranas again say that Tsüilgoab made the first man, and that the snake was together with the first man on the earth. The person from whom the Rev. Wuras heard this was a man far over hundred years of age. Although this note savours much of the second chapter of Genesis, I repeat it here because throughout the Khoikhoi territory the belief is extant that in every fountain is a snake."

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776 To return to Tsüilgoab, I have to remark that, wherever I met colonial Khoikhoi or Namaqua, whether Christians or heathens, the word *Tsui-||goatse* is used interjectionally, as we say, "*good God*," or simply "*God*, *what will become of me*" &c., either as an expression of surprise or anxiety—viz., "*Tsui-||goatse, who will help me*" or "*Tsui-||goatse, what have I done, that I am so severely punished*" But it is also used as a formula of imprecation, thus:—"Tsui-||goatse, sats, Iguitsa †an, †haviota hā †kheis," "Oh, Tsui-||goa, thou alone knowest that I am without guilt," or "†Ents ta khemi dire, †avets ni Tsüilgoaba †an," "Do what you think, but you will know—i.e., find out Tsui-||goab" [that he will see your doings, that he will punish you].—Here we have a very clear instance that Tsui-||goab is looked at as the avenger, similar to the Dawn, Sarasya in the Vedas. In the following chapter we shall discuss this point more closely, when we enter on the original meaning of the name Tsüilgoab.

776 Here it may not be out of place to mention an incident I experienced on a journey in Great Namaqualand.

We were on the outskirts of the Kalihari, about latitude 26°, and wanted to go to a Mission-station in westerly direction. The distance to our next water was calculated three days' hard riding with the ox-waggon. We, however, had made the calculation without the host, because, after three days, we found ourselves still another twelve hours from the water. We had only for ourselves a little water in a cask, which, however, was almost consumed. In the night before the fourth day we lost our road, and it was only after some hours that we discovered our mistake. If we had to pass another twenty-four hours like this, not one of us would have seen the next day. Even in the night the air appeared to come from a hot oven. I scolded the guide, a raw heathen from the !|Habobe tribe, angrily for his carelessness, and asked, "What have you done? to-morrow we will be eaten by the jackals and vultures. Who will now help us out of this trouble?" The man coolly answered: "Tstti-!|goab gum ni huidao"—"Tstti-!|goab will help us." I: "What nonsense, you and your Tstti-!|goab are both stupid fools!" He: "Amase ti !|hukhoitse, !|ëib ni hui,"—"Truly, Master, he will help." In the morning, about nine o'clock, we reached the water. After we had quenched our thirst, and were relishing a cup of coffee and a pipe, and talking over our troubles, laughingly, my guide said, "Ti !|hütse !|arits ke ko !|gamte-!|gao hä, xaveb ke Tstti!|goaba ko !|khätsi, ts! !|ëib ko nesiri hui !|kheisa mü-!ants ko !|nai"—"My dear Master, yesterday you could almost have killed me, but the Lord refused you (to do so), but have you now convinced yourself that the Lord has helped?"

We require no further evidence to see what the rawest Namaqua, with all his heathendom, means by Tstti-!|goab.

But still it may not be uninteresting to hear the evidence of another Hottentot.

The famous !|Nanib, who fell so bravely in the battle of !|Hatzamas, when surrounded by the treacherous tribe of the !|Gau-!|gas, who simply out of spite made common

- 776 cause with the Damaras against their own flesh and blood, before he received the finishing stroke, was called upon to turn a Christian, and answered, "Never; my Tsüi||goab is as good as your Christ." He was strongly opposed to missionary work, and considered the missionaries to be a set of mischief-makers. His brother, ||Haiguxab or †Arisimab, the present chief of the ||Habobes, is as bitter an enemy of the missionaries as he was himself. With this younger brother I had once a conversation about the origin of his tribe, when he told me: "That very thing, the ||Habobe, has been made by Tsüi||goab in this country, and ||Khūb has made us, and given us this country. He gives to us the rain, and he makes the grass grow; and if we ask payment for our grass and water, we do the same what you white people do in asking payment for your lead and powder."

As to Tusib, about whom I quoted from Sir James Alexander in the preceding pages, I have the following from a Namaqua, an old †Auni. Very heavy thunder-clouds were towering above the horizon. We both looked with great enjoyment towards the clouds, calculating that in a few hours' time the whole country ought to swim in water. "Ah," he said, "there comes Tsüi||goab in his old manner, as he used to do in the times of my grandfathers. You will see to-day rain, and very soon the country will be covered by Tusib." I asked him what he meant by Tusib? He answered, "When the first green grass and herbs come after the rain, and in the morning you see that green shining colour spread over the country, we say: *Tusib ke ||hūba ra ||gū. Tusib covers the earth.*" This reminds one of 2 Samuel xxiii. 4, "And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springeth out of the earth by clear shining after rain or the splendour of the rain."

A second good Being who bears all the characteristics ascribed to Tsüi||goab is Heitsi-eibib. He is adored

and worshipped up to this very moment by the inhabitants of Great Namaqualand and the North-western Cape Colony. 776

Every Nama from whom I inquired told me that this Heitsi-eibib is their great-grandfather, and a great powerful rich chief. He lived originally in the East, and had plenty of cattle and sheep. Therefore they make the doors of their huts towards the East, where the sun and moon rise. This custom is so peculiar to them that those who possess waggons always put these vehicles alongside of their houses, with the front towards sunrise. All the graves are directed towards the East, and the face of the deceased is also turned to that direction. Heitsi-eibib conquered and annihilated all his enemies, who killed his people. He was very clever and wise, and could foretell what was going to happen in future. Amongst the Bundle-Zwart, or !Gami!nus, I heard the following story, which I afterwards traced, more or less varied, among the !|Habobes, !Kharagei-khois, and !|O-geis. [764]

Heitsi-eibib's battles with ‡Gama-‡gorib !Hau-!gai-!gaib, ‡Amab and the Lion.

Heitsi-eibib lived on one side, but ‡Gama-‡gorib, 773 !Hau-!gai-!gaib and the Lion lived on the other side, on three roads, in the middle (between him and his people). There were also people living in the neighbourhood. And these people were Heitsi-eibib's people. Heitsi-eibib sent for them, but he waited in vain. At last he heard a rumour why they did not come. He then started to look after them, and came first to the place of ‡Gama-‡gorib. But he passed and did not call, as a Khoikhoi generally does when he is travelling (and passes a kraal of another). ‡Gama-‡gorib sent his messenger the Hare to call Heitsi-eibib. But the latter gave no answer. Again the Hare was sent, and Heitsi-eibib, following the invitation, said to ‡Gama-‡gorib: "I have come to look after my people." But on the place of ‡Gama-‡gorib there was a hole, and

which, according to his belief, will soon bring the animal ²²⁴ down. A hunter also may not sleep on his back, and pull his legs up, so that his knees stand bent up into the air. ⁵⁷⁷ If he has done so he is sure to have bad luck.

19. About a future life there are certain indications, ⁸²¹ from the following sayings:—"That the "Stars are the ⁷⁷⁵ eyes of the deceased," and also that the Stars are the souls of the deceased. The Khoikhoi appear to connect "eye" and "soul" in the same way, as is expressed in German, "Das Auge ist der Spiegel der Seele." The eye is the reflector of the soul. There is also a form of imprecation. "Thou happy one, may misfortune fall on thee, from the Star of my grandfather." This proves, beyond doubt, the belief in a life after this.

20. Ghosts and spectres have various names. ||Gaunagu ⁷⁷⁵ (msc. plur.), |Hai|nagu (msc. plur.), Sobokhoin (com. plur.), and |Hai-khoin (com. plur.). There is a saying: ||Naüa ||gauna ta ni—i.e., I will hear it, if I am a ||gauna—this means, if I am a ghost, then I will have a better insight into things, which I now do not understand.

Also, if a person has lost something and cannot find it, they say: |Hai|nub ke |ä, Fawnfoot has stolen it.

21. These ghosts and spectres are believed in dark nights to leave the graves and come to the kraals. They make a rattling noise as if they were dragging skins over rocks and stones in order to frighten the people. This kind of spectres goes by the special name of |hausan. They are very mischievous, and their greatest pleasure is to beat people almost to death.

Here we have the key to the original meaning of ⁷⁷⁶ the word ||Gaunab. He was at first a ghost, a mis- ⁷⁷⁵ chief-maker and evil-doer, whose greatest aim was to ⁷⁶¹ harm people and to destroy (||gau, ||gou) them. Some ⁷⁶⁶ people are said to die from the influence of this evil spirit, and these are called ||gauna ||ōra khoin—i.e., people who died the ||gauna death, or devil's death. Especially if people are not buried, but devoured by

776 vultures and hyenas, they are also considered ||gauna
775 ||ōra. A man who is killed as a criminal, or who is
761 slain according to the rules of the vendetta, or a slave
766 killed by the master, or enemies killed in the battle—
all are left to the animals of the desert to be feasted
upon, *so that they will be entirely annihilated*, they are also
considered ||gauna ||ōra khoin.

838 There is also a cruel custom among the Khoikhoi, of
which I have convinced myself—that is, to leave elderly
people to their fate; some food and water is left with
them, and the younger folks remove to another spot.
Inquiring into the reason of this so repulsive practice, I
was told that it sometimes was done by very poor people,
who had not food enough to support the aged parents.
But sometimes, even if there was food enough, and if
people, especially women, who had cattle and milk-cows of
[754] their own, gave suspicion that they were under the influence
of ||Gaunab, and did secretly mischief by practising witch-
craft, they were left to die from starvation. The people,
awe-stricken, were almost compelled to fly from them.

776 It is, therefore, not strange that ||Gaunab, the evil-
spirit, is also invoked. They promised him offerings so
as not to provoke his anger, as is the case among the
†Anni-Nama, in the Walefish Bay territory. I am
almost certain that, before the Khoikhoi tribes separated,
this bad Being, ||Gaunab, was generally worshipped, and
is of much older date than Tsüi||goab and Heitsi-eibib. It
[77] is strange that the |Gabe-Bushmen, the |Ai-Bushmen,
the |Nunin, and especially among these the Heitguin (or
wooden noses), all know ||Gauna, whom they fear as an
evil-doer, while we find no trace of the name Tsüi||goab
or Heitsi-eibib. For these reasons I am of opinion that
the ||Gauna was an evil demon, known already to the
primitive Hottentot race, before there was a distinction
between Sān and Khoikhoi. Tsüi||goab, however, was a
secondary Being, the national God of the Khoikhoi
branch.

22. Another custom, common to Khoikhoi, Bushmen³⁰⁴ and Berg-Damara—of whom the latter have entirely adopted¹⁷¹ the Khoikhoi language and manners—is the practice of⁷⁵³ cutting off a finger. This is done even to new-born⁷⁷⁶ children who are not a day old. As all sicknesses are⁷⁸² expected to come from ||Gauna, or from his servants, the practitioners of witchcraft, it appears that this custom is a kind of sacrifice or offering to ||Guana; and we are entitled to conclude that, in very remote times, human sacrifice must have been practised by the Hottentot race.⁸⁴⁶

23. If a woman's or young girl's breasts itch, they say:⁸²⁷ "My son, my cousin, or some near relation, will soon arrive."

24. If a cow, during the night commences to groan in⁸²⁵ her sleep, the next morning she is caught, and a piece of⁷⁶¹ skin, just above the nose, is cut, so that it hangs down in the shape of an ear-ring or ear-drops. If this be neglected, the owner of the cow soon will die.

25. If a girl becomes of age, or if a wedding is to be⁵⁸⁵ celebrated, nothing but cows and sheep-ewes may be⁷⁸⁷ slaughtered; and if any other cattle is killed the couple is sure to live unhappy. The fattest cow or the finest young heifer is chased about the place by the young men, and thrown with stones and beaten with clubs, until she is so exhausted and trembling with fear that she allows everybody to come near and touch her. If she still should kick and show fight, it is a sure sign that the marriage will be a continuation of fights and quarrels between husband and wife.

26. The girl or girls who have become of age must, after³⁸¹ the festival, run about in the first thunderstorm, but they must be quite naked, so that the rain which pours down washes the whole body. The belief is that they will get³⁴² fruitful and have a large offspring. I have on three occasions witnessed this running in the thunder-rain, when the roaring of the thunder was deafening and the whole sky appeared to be one continual flash of lightning. This was among the !Gamiṣnus, on the banks of the Geilāb

000 always language—it always meant something originally,” and “that it is the essential character of a true myth, that it should be no longer intelligible.”—Max Müller.

- 121 “The facts of language, however small, are historical facts, and require an historical explanation.” Therefore, I shall try in the sequel of this chapter to give for each mythological name a rational and etymological explanation, inasmuch as I do not care to have these myths considered a conglomerate of meaningless and insipid tales.

In the growth and change of the Khoikhoi mythology we find an analogy to the growth and change of mythology among the Aryan nations. Amongst the Khoikhoi also, as amongst the Aryans, there was a “tendency to change the original conceptions of divine powers, to misunderstand the many names given to those powers, and even to misinterpret the praises given to them. In this manner some of the divine names were changed into the half-divine.”²

Tsüillgoab.

- 196 I shall begin with that name which calls forth
 776 even to-day the deepest feelings of devotion and reverence in the heart of a Khoikhoi. *Tsüillgoab*, originally *Tsunillgodm*, was the name by which the “Redmen called the Infinite. Modern translators and interpreters, such as serve on mission stations, generally explain it, “Sore or wounded knee,” from *tsü* or *tsüi*, wounded, sore, and *llgoab* or *llkhoab*, the knee. And I myself, some ten years ago, have in a controversial paper, “Der Hottentotische *Tsüillgoab* und der Griechische Zeus,” been in favour of this explanation. After a more careful study of the matter, however, I have now good reason to discard my former opinion, and to replace it, as I hope, by a more reasonable explanation, based on the method of sound etymological investigation. For if the former translation were correct, and if this name by

which the Infinite is invoked were so transparent as to¹⁹⁶ demand such an interpretation, Tsü||goab could not be⁷⁷⁶ a mythological being, but simply a person who acts a part in some common fable. Let us therefore try a new analysis.

The word is composed of two independent roots, *tsu* and *||goa*. *||Goa* means to walk, to go on, to approach, to march on, to come on. Now in Khoikhoi it is exactly the same whether I say, *mu-b* or *mu-m*, seeing-he, he-sees, or *mu-b*, *mu-m*, the-eye—i.e., the-seer, the-seeing-one. The same, there is no difference whether I say, *||goa-b*, *||goa-m*, coming-he, approaching-he—i.e., he comes, he approaches—or whether I say, *||goa-b*, *||goa-m*, the-approaching-one—viz., day, or the morning, the dawn; or if I say, *||goa-b*, *||goa-m*, the-going-one, the-walking-one—i.e., the knee.

We have in Khoikhoi the following words:—*||Goa-b*, the morning, the daybreak; *||goa-b*, the knee; *||goara*, the day dawns, it dawns, it is dawning. Metaphorically *||goa* means also "to pray," because it is an old Khoikhoi custom to go out away from the house as soon as the first beams of the dawn shoot up in the East, and to kneel behind a bush to pray. The original "*||goatara*, *lgore ta niga*," "I go out to pray" (*lgore* or *lgure*, to pray), has dwindled down into "*||goatara*"—i.e., "I go," *I pray*, just as our "*I wish you a good morning*," has collapsed into "*Good morning*," and even "*Morning*."

It is now obvious that *||goab* in *Tsü||goab* cannot be translated with *knee*, but we have to adopt the other metaphorical meaning, *the approaching day*—i.e., the dawn.

We come now to the root *Tsü*. It meant originally "what is sore, what is wounded, what is hurt, what is painful." Derivative forms were *tsuni*, *tsüi*, and *tsü*. Now, among the Nama-tribe generally, *tsü* and *tsüi*, mean "sore, wounded, hurt, affected with a wound, or with pain; while *tsü*, a more dilapidated form of *tsuni*, has a

196 metaphorical meaning, "unpleasant, difficult, troublesome,
 776 painful." This, however, is not the case in all Nama
 dialects; sometimes the two words are promiscuously pro-
 nounced and applied. From this *tsū*, by reduplication,
 is formed a verb, *tsū-tsū*, to hurt a person, and *†nou-tsū-
 tsū*, to hurt a person by beating, or, as we say, *to beat a
 person black and blue*.

The colour of a wound is *red*, especially of a fresh
 wound received in a battle, and thus *tsu* can signify *red*,
 just as *lava* or *lava*, "red," meant originally *bloody*, blood-
 coloured (*lav-b*, *blood*). *Tsu||goab* or *Tsū||goab* therefore,
 verbally translated, is *the-red-morning*, *the-red-daybreak*—
i.e., the *dawn*.

This etymology is strengthened by the following cir-
 cumstances:—First, I have said in the second chapter
 that the !Koras believe *Tsū||goam* to live in the Red-
 Heaven or Red-Sky. Then, in the next pages will be
 proved that *†Eiχa||kha||nabiseb* and *Tsū||goab* are iden-
 tical, and in the Hymn of *†Eiχa||kha||nabiseb* is said of
 him, "thou who painteth thyself with *red ochre*." And,
 third, when the *day dawns* the Khoikhoi* go and pray,
 with the face turned towards the East: "Oh, *Tsu||goa*,
All-Father." We are also told that the Khoikhoi,
 especially their women, paint themselves with *red ochre*,
 if they offer prayers at the cairns of Heitsi-eibib (Dapper,
Witsen).

Here, as it often happens in mythology, as well as in
 our daily life, a person is often called after the abode or
 place he inhabits. We have in our Colony names as *van
 Breda*, *van Gent*, &c., meaning originally certainly nothing
 else, but *the man of Breda*, *the man of Gent*. In the
 same manner the ancient Khoikhoi in their yearning after
 the Infinite transferred the name of his supposed abode
 upon Him who thrones on high. Hence the origin of
 the name *Tsū||goab* for the Supreme Being.

776 The myth now tells us that *Tsū||goab* is the avenger
 of men: and that he kills !Gaunab, the evil-doer. He

also can see what is going to happen in future; he is a ⁷⁷⁶ seer, a prophet. In the Vedic mythology Saranyu, the Dawn, is also the avenger, and can also predict what will happen. The Germans have still the proverbial saying:—

Es ist nichts so fein gesponnen,
Es kommt doch endlich an der Sonnen.
(Nothing is so finely spun,
It must come before the sun.)

The Sanskrit *Saranyu* or *Dyaus* has etymologically certainly nothing to do with the Khoikhoi *Tsüi||goab*, and certainly the one is not derived from the other. And still, in a certain sense, *Dyaus* or *Saranyu*, and *Tsüi||goab* stand in very close connection, according to the maxim that the human mind all over the world is the same, and consequently will use certain striking phenomena in Nature as a base for the same figure of speech.

Other names for the Infinite among the Khoikhoi are |*Khüb*, |*Tusib*, |*Nanub* |*Gurub*, |*Heitsi-cibib*, ||*Kháb*, ‡*Eixa-kha*||*nabiscb*, and |*Gurikhoisib*. Of these we shall treat hereafter. As *Tsüi||goab* is always mentioned in connection with his opponent, or better with the demon ||*Gaunab*, we shall have at first to deal with him, and to analyze his name, and then we shall see how mythology set to work, generation after generation, until it produced the legend with the variations recorded in the preceding chapter.

||*Gaunam*.

If the name of *Tsüi||goab* only fills the mind of a ¹⁹⁶ Khoikhoi with joy, gratitude, and veneration, the name ⁷⁷⁶ of ||*Gaunab* always confers to him the idea of pain, misery, and death. The root ||*Gau* means to destroy, to annihilate, to mangle; from this we have the derivative ||*gauná*, bad, spoiled, worthless, infected; ||*gaub*, destruction, ruination, annihilation; hence ||*Gaunab*, the destroyer, the one who annihilates.

H6 Who was now, according to the idea of the ancient
776 Khoikhoi, the destroyer? Certainly nobody else but the
 night, *Tsuxub*. We have the root ||*ǃ*, and from this the
 following derivatives:—||*ǃ*, to die; ||*ǃm*, to sleep; ||*ǃ*-b,
 death, illness, disease, ||*ǃm*-s, sleep, ||*ǃ*reb, guilt, sin, what
 is liable to death, crime; ||*ǃ*reya, wicked, sinful, guilty,
 criminal. Now, the night makes the people fall 'asleep
 or to die (||*ǃ* ||*ǃm*), to be in a death-like state. The
 Khoikhoi say that ||*Gaunab* lives in the black heaven or
 black sky. The night sky, however, is the black sky.
 Consequently the black sky, at whose approach men ||*ǃ*,
 die, or ||*ǃm*, sleep, is the night sky—that is, ||*Gaunab*,
 the destroyer.

It will now be obvious that originally the words ||*Gauna*
 and *Tsǃǃǃ*||*goa* were intended for nothing else than to
 illustrate metaphorically the change of day and night.
 Then the words *Tsǃǃǃ*||*goa* and ||*Gauna* came down to the
 following generations, whilst their original meaning was
 lost. Mythology and religious sentiment stepped in at
 once and set to work. There was the belief of a power
 which sends its blessings to the earth to benefit men.
 Man died every evening, and the dark night covered him;
 the approaching dawn opened his eyes to new life, he felt
 refreshed. He turned his eyes towards the East, and saw
 the sky red, blood-red, sore like a fresh battle-wound. Blood
 had been spilled, a battle had taken place; so he fancied in
 his simple puerile way of thinking; and as he came to
 life with the dawn, what was more natural than that his
 mythological instinct invented the story of a battle
 between ||*Gaunab*, who lives in the black sky, and *Tsǃǃǃ*
 ||*goab*, who lives in the red sky, in the dawn? *Tsǃǃǃ*||*goab*
 was now a hero, who had received a wound at his knee.
 The very dawn was exchanged for a lame, broken knee.

776 Every tribe, every clan, every family, naturally has
 an ancestor, and if his name is lost, the myth-forming
 power very soon will invent one. Such ancestor,
 naturally enough, is a hero, who does wonderful things.

Tsüi-|goab, the giver of all blessings, *the Father on high*, 776
All-Father, the avenger, who fought daily the battle for his
 people, thus was identified with the ancestor of the tribe
 whose name was forgotten. Hence we have the ancestor-
 worship growing together with the worship of the Infinite
 —that is, *vice versa*, Tsüi-|goab, the dawn, became the
 mythical ancestor of the Khoikhoi.

Each tribe afterwards ascribed to this hero such
 qualities as were peculiar to, and popular among, them-
 selves. And as there are other powers in Nature which
 also bestow blessings on men, like the rain, the thunder-
 storm, the moon, the wind (especially the rain, wind, the
 sun, the clouds), and as these powers also have been
 personified, it was only quite natural that they are either
 identified with the Supreme Being, or that they are con-
 sidered as emanations or relations of him. Therefore it
 is that this Being must have a wife, |Uriä; a son,
 |Uriäb, like every human father, grandfather, and hero.
 Hence we find, not only among the Khoikhoi, but among
 all other, especially the higher, mythologies, a real
 Olympian genealogy.

|Klūb

Tsüi-|goab is also called |Klūb. This is the general 196
 term with which a chief, a ruler, a rich man, a master, is 576
 addressed. If Tsüi-|goab is the father and ruler of the 776
 Khoikhoi he must be rich (|Klū) and powerful. |Khūb
 signifies the Lord, and is derived from the root |Klū, to
 be laden with something. A pregnant woman is a
 |klū or |klūn taras—i.e., a laden, a burdened woman.
 A rich man has always been an influential man, a ruling
 man; hence it is that |Klū has adopted the meaning
 to rule, to be a lord. Tärü-|nabä ru |klū? (who is
 king there? or, who rules there?) has become identical
 with Tärü-|nabä ru gao-gao? (gao-gao-b, king, chief).

This brings us to the next point, to show how, in the 776

- 776 capacity as |K^hūb, Tsūi|goab is identical with |Nanub, the thunder-cloud, and |Gurub, the thunder.

|Nanub.

196 |Nanub is in Khoikhoi the *thunder-cloud*, and shows 776 the root |na, to filter, to stream. It means especially that kind of streaming which a man can observe if he digs for water in the sand of a periodical river. That filtering and streaming together of the water from various sides is |nā. Therefore, |Nanub is the filterer, the pourer, or, to speak in South African Dutch, "de Zuiverwater," an expression which well applies to the nature of the rain-pouring cloud.

|Gurub.

|Gurub, on first sight, makes the impression of being an onomatopoeicon, imitating the sound of the thunder; but this is only a delusion. The root of |gurub is |gū, which means to cover, to envelop (in German, umhüllen, verhüllen, bedecken). The following will plainly show what the Khoikhoi understand by the word |gū. I once had bought ostrich eggs, some of which were already on the point of breaking open and producing chickens. I did not like to destroy the rest, and asked the Namaqua who had given them to me how to hatch them, when he said: |Giri-|nams |khats ni |gūte (You must cover them with a jackal caross). Also the skin or cloak which the women wear round the lower body for the purpose of covering it, is called |gubib, the coverer. From this, |gu again, two mountains in Great Namaqualand are called Geitai-|gubib (Great |Gubib), and |Kharisi-|gubis (Little |Gubis). The Geitai |gubib is a crater-shaped mountain, without being of volcanic origin. |Gurub therefore means the coverer, and was one of the names of the thunder-cloud |Nanub, which covers the sky. A savage believes, that if it thunders, somebody is speaking out of the cloud, or the cloud itself is speaking.

In the same way as the Infinite was called the Dawn,¹⁹⁶ Tsüilgoab, now the Thunder, in the same manner, accepted¹⁷⁶ the name of the thunder-cloud, for his abode, and hence he was called |Gurub. In the Rigveda the cloud is also called vritra—i.e., the coverer—and Vritra is also the name of the demon slain by Indra. Here, quite independently from the Khoikhoi, the ancient worshippers of Dyaus have developed almost the same idea. In the Rigveda, it says, that Indra with the Maruts (winds) fights Vritra, who keeps the sunlight from the earth. — (Vide Benfey, "Sanskrit Dictionary," p. 895; and Schwartz, "Ursprung der Mythologie," pp. 50, 95, 132.)

One often hears the following sayings among the Namaquas:—|Nanub ga |guruo, ob ge geise ni |na—that is, if the cloud is *covering* (rising from the horizon, and towering one above the other towards the zenith), then it will pour down very much. And again: |Nanub ga |homgu ei |goeö, on ge khoing, |nanub ge |homga ra |gü-†gä (or |guru†gä), tira mi. If the thunder-cloud lies on the mountains, then the people say the clouds *envelop* the mountains. And again: |Avi-|laib |nati ge |khunusete |nanubi ra |guru-†gähe. In the rainy season the Pleiades are enveloped by the thunder-cloud. All these sayings clearly show the true meaning of |Gurub, that it originally meant the *coverer*; and only in the course of time, when this first meaning was forgotten and lost, by the agency of the myth-forming power, it assumed the meaning, the *thunderer*. That there is still a recollection of the first meaning is quite certain. An old Namaqua said to me once, after a heavy thunderstorm had passed over the country: " |Gurub ke geise ko |avi," meaning, "the thunder-cloud has rained very hard."

Here the original meaning crops up again. For |Gurub ra |avi is generally said, |Nanub ke ra |avi, or |Nanub ke ra ta, the cloud is raining. The cloud, |Nanub, is often implored thus:

(|Nanutae|

776 Sida !Khutse!

776 !Avire or !avi geire!

(Oh Cloud, our Lord, let rain, or simply, rain then!)

And in the preceding chapter, !Gurub is called, in a hymn, !Nanumats, thou son of the cloud. Consequently there is no doubt left as to !Nanub and !Gurub.

Identity of Tsüilgoab and !Gurub and !Nanub.

776 It is not necessary now to enter into any further analysis in order to identify !Nanub and !Gurub with Tsüilgoab, lest we should become very tedious in our explanations. I will briefly point out the most essential parts of comparison and similarity. Tsüilgoab, !Nanub, and !Gurub, are all in the same manner implored, "let rain." !Gurub especially is addressed, "not to speak too angrily to men;" who else, then, can he be than the All-Father, Tsüilgoab, who scolds his children? Valentyn, as we saw in the second chapter, also quotes both names for the same god, *Twigua* (Tsüilgoab), and *Gourrou* (!Gurub). Leibniz ("Collectanea Etymologica," Hannover, 1717, p. 377), always uses the name *Thoro*, for God, which is nothing else than !Guru; it generally being applied by those ancient travellers and writers to express the click, or a click with g, h, k.

!KkAb, Heitsi-sib, !Gurub and Tsüil.

776 !KkAb, originally !Khami, still in !Kora, !Kham, is derived from the root !KkAb, the same, again; for instance, the pronoun !KkAb, the same, and words like !Kkaba or !Kkava, again, in return; !Kkara, to punish, to revenge—that is, to do to a person the same that he has done to others; !Kkaraa, punishment, retaliation; !Kkhai, to turn, to bring back—for instance, !Kkhai gomaba, turn the ox; !Kkha-!Kkha, to teach, to train—i.e., to turn over and over again, to turn a person again and again, until he learns to go the straight course; all these derivatives come from the radix, !Kkha. As I pointed out some pages back, there is no difference in Khoikhoi if I say m-b, be-sees, or 'mub, the eye—i.e., the seer—and !gon-b, he walks, or

||goa-b, the knee—i.e., the walker; in the same way there is no difference if we say ||Kha-mi, ||Kha-m, or ||Khā-b, he-is-returning, or the return-er—that is, the moon. When after a few dark nights the silver crescent of the moon appeared again on the western horizon, the ancient Khoi-khoi would say, “*AA, there he is again.*” And when, in the course of time, the pronoun of the third person had also accepted the office of a sex-denoting classifier or article, then the predicative, ||Kha-m or ||Khā-b, he-returns, he-is-there-again, became the appellative, ||Khāb, or ||Khām, the returner *par excellence*. When even this meaning was lost, the next generation beheld ||Khāb as a *nomen proprium* of the moon.

The resemblances between ||Khām, the Moon, and Tšilgoam, the Dawn, are very striking. We said in the second chapter that the moon promises immortality to men, and when they were deceived by the hare, he is also the avenger, punishing the latter. Tšilgoab every morning gives life to men, and from the battle with ||Gaunam he received a wound; also the hare scratches the moon's face. Of Tšilgoab it is also said, like the moon, that he often dies and rises again. He (Tšilgoab) being a person of supernatural powers can take all kinds of shapes, he also can disappear, or become suddenly invisible. It is the same again with the moon, who assumes different shapes, and sometimes disappears altogether. The disappearing of the moon is called || to die; on the dying or disappearing of the moon, especially if there be an eclipse of the moon, great anxiety prevails. One would almost believe that a great calamity has befallen a kral, such is the disturbance on such occasions. I have seen the people moaning and crying as though suffering great pain. Those prepared for a hunting expedition, or already hunting in the field, will immediately return home, and postpone their undertakings. Does it not sound to us as if we hear the old Psalmist praying—

776

821

Have mercy upon me, O God—

Cast me not away from thy presence;

Restore unto me the joy of thy salvation!

That the Moon is identical with Tatiigoab, as the "Lord of Light and Life," can, after these explanations, be no longer doubtful. And it is also obvious from the antiquated and obliterated nature of the name itself, that the Moon was already worshipped as the *Visible God* of the Khoikhoi before their separation.

N6

776

We come now to Heitai-eibib. As to him, the etymology of his name offers considerable difficulty. Generally, interpreters translate it "prophet," "foreteller," "the one who can predict what will happen." And this translation or etymology is based on cutting Heitai-eibib up into two words—*Hei*, to tell, to give a message, to order; and *eib*, before, beforehand, previously. Consequently Heitai-eibib would mean the foreteller, the prophet. Here, again, as we remarked in the analysis of Tatiigoab, if the word Heitai-eibib is so transparent as to be so easily explained, the whole mythology in regard to him would collapse into a meaningless and insipid fable. We therefore must look for a more satisfactory and rational explanation.

To the linguist it will be quite clear that only two roots, *hei* and *ei*, are contained in the word *Hei-tai-ei-bi-b*; all the other syllables are suffixes. *Hei* means everything that belongs to the wood or shrub line, anything that has a wooden nature. We have thus *hei-b*, a pole, a stick, a staff, a collection of trees (German, *Gebüsch*); *hei-a*, fern, a tree, and *hei-i*, a tree in general, a piece of wood, or a shrub. From this *hei* we have derivatives like *hei-xa*, rich in wood, full of shrubs, full of trees; *heitai* or *heisi*, wood-like, having the appearance of a tree, (as adjective derivative), and *heirah*, the juice of the mimosa tree (gum arabic). But there is also a verbal derivative, *hei-ei*, to send a stick (from *hei*, stick, and *ei*, to send)—that is, to order, to send a message. This *ei*, to send, must not be mixed up with *ei*, suffix pronominal

and suffix adjective, which is identical with our *ly*. With *ai*, 196 to send, the following compounds are formed:—*Asi*, to 776 cause to drink; *asi gomana*, bring the cattle to the water, let the cattle drink; *daisi*, to nurse, *i.e.*, to cause the child to drink, to put the child to the breast. Thus, to come back to *Asi*, it signifies, originally, to send a stick, a staff, and then, to send a message, to order. Chiefs, if they send a man with a summons to another person, give the messenger, as a credential, their staff, the emblem of their power; hence the name *heisi-aob*, the staff-bearing man—*i.e.*, the messenger. The man summoned is simply touched with the staff and he has to follow immediately. Here, however, we have not to do with the verbal derivative *hei-ai*, to order, but with the adjective derivative *heisi*, or *heisi*, wooden, wood-like, having a tree-like appearance. For we have the form *Heisi-eibib*, and not *Heisi-eibib*. Only the adjective suffix **ai* can change into *ai*, and *vis cerad*, but the verbal form *ai*, to send, could never change into *ai*. Thus, we have *Geitsigubib* (masc. sing.), name of a mountain, and *†Kharisigubis* (fem. sing.), also a name of a mountain; *||gütsi||gubib* (masc. sing.), the male frog; *||gütsi||gubis* (fem. sing.), the female frog; *sinsigubib* (masc. sing.), the male bat; *sinsigubis* (fem. sing.), the female bat. But *asi*, to cause to drink, or *daisi*, to cause to suck—*i.e.*, to nurse, or *Asi*, to send a message—could never be transformed into *Asi*, *daisi*, *Asi*, maintaining the same meanings as verbs. Therefore *Heisi* in *Heisi-eibib* is the adjective derivative suffix for the masculine gender, and the only correct translation therefore is, *tree-like*, or *similar to a tree*.

The fact also that the other and shorter name of *Heisi-eibib* is *Heipob*, Great-Tree (from *Asi*, tree, and *gei*, great), forces us to translate *Heisi* into *tree-like*. In the sequel we shall see that this *Heisi-eibib* is identical with *||Gur||heisi*, whose other name is *†E||kha||nabi-neh*. And of this person the Lion, in our second chapter,

196 says: ||Kha^hnomab, *Mimosaroot* has killed me. And besides, on the graves of *Heitsi-eibib*, as we have had repeatedly occasion to show, branches of trees, pieces of wood, and flowers are strewn as an offering.

These evidences are strong enough to defend our position against any insinuation in favour of the translation "to send a message."

We have now to analyse the meaning of *eibe* or *eibi*. *Eis* or *eib* means the surface—for instance, |hub-eib, earth's-face, orbis terrarum; *eis* or *eib* also means appearance, likeness; for instance, |leib eibe ta ho^hui tama, I do not find out his appearance—i.e., I do not identify him, I do not know him. Then we have the names *See-eis*, |Hom-eib, †Kha^h-eib, *Asixa-eibib*, all containing the root *ei*, with the meaning face, appearance, likeness. Consequently the only correct translation of *Heitsi-eibib* is, "the One who has the appearance of a tree," and this tree is the magnificent *Dawn-tree*. When, especially in our latitudes, we look towards the East at daybreak, who, if he has any love for the grandeur of Nature, does not admire those beautiful beams and rays shooting up from a central point like the gigantic branches of a magnificent tree.

776 The points of comparison between *Heitsi-eibib* and *Tatiigoab* and ||Kha^h are here again very striking, and leave no doubt as to their being identical. All three come from the East, and this is why, as already stated, the doors of the huts and the graves are found in that direction. The bodies of the deceased are also placed towards the East, so that their faces may look towards sunrise. Even those who possess waggons place them in such a position, that the front is open to the morning sun. And the Khoikhoi, when asked for the reason why they do so, always answer, "Our grandfather *Tatiigoab*, or our ancestor *Heitsi-eibib*, came from the East." Both are invoked as "Father" or "All-Father." Every prayer commences *Sida itae*, or *Abo-itae*. Both

are rich and possessed of plenty of cattle and sheep. 776 ●
They all promise immortality to men, and fight with the
bad beings; they kill the enemies of their people. All
three can alter their shape; they can disappear and
reappear.

Heitsie-ibib, however, is full of tricks, and his character 773
is not altogether blameless. The sacred legend accuses 835
him of the same crime as that for which Hippolytus and
Oedipus have become famous.

It is impossible to deny that the story of Heitsie-ibib
committing rape on his mother, taken in its literal
meaning, is very repulsive, and not at all in accordance
with the code of morals and decency among the Khoikhoi.
The laws and customs of the Namaquas are against incest
in any form. In the last thirty years only three cases,
and those among the so-called "Orlam tribes, have hap-
pened. Here, certainly, we have the fact of the contact
with civilized races having proved fatal to the morals of
the Aborigines. When these cases happened there was
throughout Great Namaqualand a general outcry of indig-
nation against the criminals; they were punished most
severely, thrown out of society, and a gloom was cast
over the whole tribe to which they belonged.

The myth of Heitsie-ibib and his mother is certainly not 773
of a recent date; it could not even have been formed
at the time when those abstract words "humanity,
purity, truth, faith, self-respect, friendship, love, decency,"
and many more of those beautiful abstract expressions with
which the Khoikhoi abounds, were formed. It is one of
the oldest mythological relics brought down to us, like an
erratic block, and shows that there was a period, below
the first layers of culture, when the feelings of morals and
decency among the Hottentots were still a *tabu* *tabohu*,
similar to a period in the primitive history of our own
race.

The Namaqua, from whose lips I gathered that legend,
told me that when he heard it from his grandfather, the

|Garubeb.

139

This name of Heitsi-eibib is a more local appellation 776
 in use among the !Kora of the Middle Orange River and 196
 the River of ||Haintas. An old !Kora at the convict station, Cape Town, told me that |Garubeb often died and rose again; that on his grave are strewn branches and stones; that he was a great chief, and possessed plenty of cattle. The etymology of the name does not offer great difficulty. |Garu means *spotted, tufted*. |Gā is grass; |garu, therefore, is what grows in *tufts*, like grass. Here, in South Africa, it is a characteristic of the grass that it does not equally cover the whole ground, but that it stands about in tufts. Evidently the word |gamirob comes from the same root, |ga, from which |garubeb, and |garub, the leopard (the spotted one), derive their origin. Stars mean accordingly *the dots, the points*, those who stand in *tufts*. The myth says also that Heitsi-eibib's mother became pregnant in swallowing the juice of a certain grass. We can now either translate |Garubeb, *the grass-man, or the spotted-one*. I am, however, more inclined to adopt the latter interpretation, and that for the following reason:—In the preceding pages I have shown the identity of Heitsi-eibib with ||Khāb, the Moon. A look at the moon's spotted face explains easily the name, |garubeb, the spotted-one. Whether the ancient Khoikhoi saw in the spots of the moon a great many grass tufts, I cannot say, but it is not impossible.

Tūsiḅ.

Tūsiḅ is also a local name for Tsūi-!goab, or, better, !Nanub. Tū means *to rain*. Tūsiḅ, therefore, the Rain-giver, or the one who looks like rain, who comes from the rain—that is, the one who spreads the *green shining* colour over the earth (*vide* note in second chapter, Tūsiḅ).

|Gurikhoisib and †Eiχa||kha||nabiseb.

Like Heitsi-eibib, |Gurikhoisib, or, as he is also called, †Eiχa||kha||nabiseb, defends the Khoikhoi against evil-

- 776 doers, especially against the Lion. The etymology of
196 |Gurikhoisib offers no difficulty. |Guri means *single, only, alone*. Khoi-si-b derives from the root *KHOI*, meaning *man*; with the suffix *si* it has a more collective meaning, like *mankind*; therefore, |Gurikhoisib, means the only man, the first man, primitive man. Here the worship of the Supreme Being and ancestor-worship have become amalgamated.

The name †Eiɣa|kha|nabiseb consists of three words —†eiɣa (from †ei), brass-like, |kha, body, and |nabiseb, the back-bone; thus the whole name conveys the meaning: "The man whose body has a brass-coloured back-bone." This is the lightning, who descends from

- [302] Here we have, perhaps, the explanation why the Khoikhoi women on certain occasions anoint themselves with red ochre, and also for the purposes of worship make marks with red ochre (torob) on certain sacred stones and cairns.

762 I remarked previously that we have reason to believe
302 that there was among the Khoikhoi also a period when human sacrifices formed a part of their offerings. They still cut off a finger. I shall not be surprised if continued investigations corroborate the idea that the painting of the sacred stones with red ochre was merely an act to replace the cruel offering of human blood by a simple symbolical ceremony. It may also be that the red lightning, in killing a man, and thus demanding blood, might in the commencement have led to human sacrifice; and that the red colour of the lightning and the bloody sacrifice together afterwards introduced the use of red ochre or other red paint into the worship of the Khoikhoi. I have already quoted in the second chapter from Ludolf's "Commentary," p. 228, "*Uxores solere conspergere caput dei terra rubra.*" In place of this *terra rubra* (red ochre, *torob*), they also use frequently the red tannic juice of the *Acacia giraffæ*.

The Ostiaks, when they kill an animal, rub some of ⁰⁰⁰ the blood on the mouths of their idols. Even this seems at length to be replaced by red paint. Thus the sacred stones in India, as Colonel Forbes Leslie has shown, are frequently ornamented with red. So also, in Congo, it is customary to daub the fetishes with red every new moon.—*Vide* Lubbock, "Origin of Civilization," p. 270.

!Urisib and !Urisis, Tsëb and Sūris.

The myth tells us that !Urisib is Heitsi-eibib's son.¹⁹⁶
The root of this word is !ū, as it is still preserved in the ⁷⁷⁶ !Ai Bushman, where it originally means the egg, and white. Certainly the word !ū served, in the second instance, to express the colour *white*, and the ostrich egg, of which the contents are eaten, of which the shell serves as a water-cask, and of which the Bushman makes his ornaments, is *white*. Here in our myth is !Urisis, the Sun, the white one; but as the shape of the *Sun* is round, and as its colour is white, it is not unlikely that it was originally called *the egg par excellence*. According to the Khoikhoi custom of giving the son the name of the mother, the son of !Urisis was !Urisib—i.e., Tsëb, the day, the daylight. !Urisis, the white one, however, is again called *Suris*, the Sun. Suris gives the root *su*, to broil, to be hot; Soris or Suris, therefore, means the broiling-one, the heating-one, the inflaming-one. Derivative forms from *sū* are *sūi*, to boil, *sūs*, the pot, or the boiling instrument. *Sureb* or *soreb* (masc.), *sores* (fem.), the lover, the sweetheart, the one who is inflamed—viz., with love, or who inflames with love; *Soregu*, to court, to fall in love, to be in love.

It is now obvious that !Urisis is Soris, the wife of Heitsi-eibib Tsūi!goab, the Dawn, and that the son of this marriage bond is !Urisib—i.e., Tsëb, the Day, or Daylight. The etymology of the word *tsë* is very obscure, and will never be unveiled. I have searched in vain for a satisfactory explanation, and, failing in this, I addressed

196 Mr. Krönlein, a missionary who pretends to have some
 776 knowledge of the Khoikhoi. He told me that he derives
tsē from *gei*, to grow, to develop. This is quite unscientific,
 as there is not a single instance in the Khoikhoi idioms
 of the *g* changing into *ts*. It seems that the original root
 is quite lost, and so is its meaning. I shall, however,
 make some suggestions of my own, that perhaps may lead
 those who still labour among the Khoikhoi on some track.

[194] We have numerous instances in Khoikhoi that *ia* con-
 tracts into *e*; and we have also the fact that *ts* has
 worn off into *s*; again, we have the instance that *e*
 and *i*, in forms like *bi* and *be*, or *si* and *se*, are pro-
 miscuously used. If we now reconstruct *tsē* we shall get
 the form *tsia*; *tsia* then becomes *tsē* or *tst*; and *tst* becomes
st. Now we have in Khoikhoi the verb *st*, to come, to
 arrive, to approach. I have, in the analysis of the name
Tsūilgoab, shown that *lgoa* means to come, to approach,
 and here we have only in *tsēb* another form, which in
 meaning is identical with *lgoab*, the approaching one—
 viz., day. I wish, however, to be clearly understood;
 this derivation is a mere suggestion, and nothing more,
 but I claim for it a greater possibility than one would
 claim for such an etymology as is offered in *tsē* from
gei.

†Gama†gorib.

Almost identical with *lGaunab*, the opponent of
Tsūilgoab, is *†Gama†gorib*. The etymology of this
 name offers great difficulty. *†Gama*, from the root
†gā, signifies to sink down, to fall down, to drop, by
 sinking down to enter the ground; but it is also transi-
 tively used to throw down, to put into the ground, to
 plant. *†Gori*, again, from the root *†go*, to go to one
 side, to jump out of the way, to give road. For instance,
 if a person meets another, the one will say to the other,
†go, make room, give way, go to one side; therefore
†Gama†gorib is the one who in falling down, or throwing

himself down, always moves to the side. This is certainly ¹⁹⁶ nothing else but the lightning, whose nature it is never ⁷⁷⁶ to go in a straight line, but always to go out of the original course. We previously stated that the |Gurikhoisib was also called ‡Eixalkha|nabiseb, and we interpreted this name with Lightning. |Gurikhoisib is a good Being, but ‡Gama‡gorib is a bad Being, and so is ||Gaunam.

We need not be surprised at such idiosyncrasies ⁰⁰⁰ in mythology, and especially in the so-called *lower mythology*. This is only a repetition of the maxim that the religious sentiment of mankind originally saw in Nature the working of demons; and that only after a higher state of culture the idea of a good Being is developed. After the evidence produced, we must admit that the Khoikhoi mythology, although it bears in many respects comparison with the myths of Greece and Eran, must be classified with the *lower mythologies*, for the simple reason that the Khoikhoi language has not yet left the agglutinative stage.

Ghosts and Spectres—|Hai|nun and Sobo-khoi.

The ghosts and spectres are called |Hai|nun, fawn-¹⁹⁶ feet, or Sobo-khoi, men of the shadow. These words ⁷⁷⁵ are of a very simple etymology. As to fawn-foot, |Hai|nub, we also say in German, *ein fahles Gespenst* or *fahl wie ein Gespenst*.

|Haü|gailgaib, ‡Amab and |Ōas.

|Haü|gailgaib and ‡Amab are also mythological per-¹⁹⁶ sons, but their derivation is not quite clear to me. The ⁷⁷⁵ same, |Ōas, the hare, which certainly has nothing to do with |ŋā, to mourn, as some interpreters explain it; rather it may be derived from |ŋa, to oppose, to go against somebody, to meet.

|Khuu|seti, the Pleiades.

It is not very easy to explain the original meaning of ⁰⁰⁰